

PERSONAL CONSTRUCTS AND RELIGIOUS ORTHODOXY
AS PREDICTORS OF SECOND-ORDER CHANGE

By

LAUREL SANDBERG SEMMES

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By

Laurel Sandberg Semmes

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The primary objective of this study was to utilize Personal Construct Theory to explore the relationships between the degree of religious orthodoxy; the degree of connectedness within an individual's construct hierarchy system; and the openness to second-order change for young, single, Christian, undergraduate college students. The goal was the description of a statistical model which would enable a counseling practitioner to predict openness to second-order change from understanding a client's construct system structure and their degree of orthodoxy. The professional literature regarding these variables predicted that individuals are loath to change constructs that are highly connected to their core, identity-defining constructs, and that those with highly connected construct systems have many more seemingly peripheral constructs that are highly connected to the core. Those whose religious beliefs are orthodox, by definition,

cherish a set of stable, relatively unchanging beliefs and would be less willing to change with regards to any constructs connected to those sacred beliefs.

This study compared measures of construct hierarchy structure connectedness (through the use of the Implications of Change grid), degree of religious orthodoxy (through the use of the Short Christian Orthodoxy scale), and openness to second-order change (through the use of the Change Index, designed for the purposes of this study) for a sample (N=60) of young, single, Christian, undergraduate college students. Although the data analysis of participant responses did not support the hypotheses as measured on this sample, there are theoretical and methodological explanations for the disparity between predictions and results. These possible explanations include the homogeneity of the sample with regards to religious orthodoxy, the potential psychometric shortcomings of the Change Index, the probable influence of the developmental stage of undergraduate college students between the ages of 18 and 25, the abstract nature and complexity of the Implications of Change grid, and the common tendency to withhold beliefs or “fake good” when addressing cherished values with an unfamiliar person (i.e., the researcher). These and other issues may have influenced participant responses and, hence, the results of data analyses.

CHAPTER I INTRODUCTION

Counseling professionals have devoted much attention to the challenge of cultural diversity and its implications for counseling ethnically diverse clients. However, a focus on religious diversity, or more specifically on the influence and characteristics of Christian religious culture, especially orthodox Christian culture, lags behind (Anderson & Worthen, 1997; Worthington, 1991; Ingram, 1995). How do the values and beliefs of the highly religious shape their perceptions of their world, their standards for action, or their behavior? Counseling theories and methods are needed that apply adequately to orthodox, highly religious clients, illuminating the impact of such beliefs and values on the process of personal growth and change. This knowledge is as important to the quality of service delivery to religious individuals, as it is to counseling with clients of any unfamiliar culture (Anderson & Worthen, 1997; Bergin & Jensen, 1990; Sandage, Wiberly, & Worthington, 1995; Tan, 1994; Weaver, Koenig, & Larson, 1997).

As psychologists, we would like to know more about the consequences of devout, intrinsic belief before coming to any conclusion. We need to know more about what such beliefs do for the individual, both in terms of personal adjustment, satisfaction and happiness, and in terms of ability to respond positively and openly to a wider range of people and situations. (Batson & Ventis, 1982, p. 207)

Many social analysts believe that in the future counselors will be increasingly forced to address religious issues (Anderson & Worthen, 1997; Worthington, 1991). Worthington (1991) supports these claims with the following observations: a) in the past two decades religious people have become more vocal about their beliefs and practices;

b) the number of religious cults has increased, creating a need for counselors with an understanding of such dynamics for those that leave the cult or are peripheral to it; c) the influx of immigrants into the United States has resulted in communities of diverse religious beliefs; and, d) the combination of new telecommunications technology and increased cultural diversity creates a pressure to understand and tolerate alternative philosophies and religions. Counselors can anticipate having more and more opportunities to interact with clients whose religious faith is a pervasive organizer of their lives. Worthington advises that counselors examine and articulate strategies for treating religious concerns in counseling (1988, 1991) and prepare themselves and future counselors through research regarding the effectiveness of strategies developed for this population (1994).

One pathway toward more fully understanding the thoughts and concerns of the highly religious lies in going beyond issues of *content* in the study of values (i.e., isolating and evaluating particular values or types of values). Current researchers suggest that certain *structures* of value systems, regardless of any particular value content, can reveal more about an individual's use of those values and the way they can be applied in clinical practice (Hinkle, 1965; Kelly, 1955; Worthington, 1988). This relationship between how an individual organizes their values and how this organization, or structure, influences that individual's decisions regarding change is key to facilitating change in a therapeutic context. George Kelly (1955), in his theory of personal constructs, focuses on the nature of the organization of personal beliefs and values into personal construct hierarchies, and offers a means to explain how value system structures may influence the counseling process.

Knowledge of such client value structures may increase a counseling professional's ability to accurately determine the most appropriate avenues of change for orthodox Christian clients. In his recent research on the relationship between constructivist (e.g., Personal Construct theory) and rationalist counseling theories (e.g., cognitive-behavioral or rational emotive therapies), Lyddon (1992) discusses a difference in types of change practiced by each. A counselor's priority on one or the other type of change dictates the course of counseling, from goal generation to assessment of effectiveness. The type of change preferred by an individual, and potentially the most effective, may be closely associated with construct hierarchy structure (Hinkle, 1965; Lyddon, 1992; Neimeyer, n.d.), and hence crucial to the process and outcome of counseling.

In this study, the influence of client value structure on the process of personal change in Christians varying in levels of religious orthodoxy was explored. More specifically, interrelationships among the individual's construct system structure, their degree of orthodoxy, and the type of personal change preferred was examined.

Scope of the Problem

The influence of Christian religion has been important to many, if not most, Americans since the formation of this nation as an alliance of colonies. Much of the immigration to the "new world" was to escape the Protestant persecution of minority sects (Morison, Commager & Leuchtenburg, 1980). At that time in history, each of the colonies was largely homogeneous, immigrating from a single region of Europe and holding to a particular set of beliefs. Technology and continual migration have served to barrage once isolated communities with an increasing variety of beliefs, religious, philosophical, and otherwise (Gergen, 1991). However, Christian religion has remained

pervasive in its cultural influence (Bergin, 1980; Butler, 1990; Fukuyama, 1990, 1990; Worthington, 1991; Weaver et al., 1997), and particularly so with those who hold conservative, or orthodox, Christian religious beliefs.

A subgroup within the broader Christian religion, which itself encompasses a great deal of diversity, is that of the highly religious, or orthodox, Christian. This subgroup shares a great deal in common, regardless of the variation, which is demonstrated through individual member's choice of doctrine or religious practices. One commonality is at the level of their approach to their faith: the orthodox, or conservative believers, whether charismatic, fundamentalist, Catholic, Jewish, or Hindu, are driven by a consecration of historic ways of practicing or believing. With an orthodox individual, a certain set of beliefs is canonized, often becoming, in itself, as sacred as the deity it recognizes (Fullerton & Hunsberger, 1982; Morris, 1981). Hence, core beliefs and values are afforded the status of the sacred.

A review of empirical literature from 1974 to 1984 (Worthington, 1986) revealed that highly religious Christian clients have two primary fears about counseling: a) that their cherished values will be changed, and b) that they will be misunderstood or misdiagnosed based on an outsider's interpretation of those values. Although evidence does not support the occurrence or tendency of counselors to misdiagnose (Houts & Graham, 1986; Lewis & Lewis, 1985; Worthington, 1991; Worthington & Scott, 1983), it does reflect the influence of counseling to produce change in client values. Counselor values influence everything from the choice of counseling goals to subtle approval or disapproval of client values (Beutler, 1979). Although the mutual influence of values

experienced during the process of counseling can be conducive to client change, it can also be threatening and provoke resistance, sometimes ending counseling prematurely.

Based on his understanding of religious values, Worthington (1991) provides a list of suggestions concerning research and counseling with orthodox, highly religious Christian clients. First, he suggests that the scholarly study of religious values in counseling must investigate extant theories and propose new theories about highly religious clients from a variety of faiths. Second, he contends that counselors must develop or utilize more theories that explain and support an empirical understanding of values, both secular and religious. Third, Worthington suggests that counselors realize that religious clients make distinctions that are emotionally important to them and those they affiliate with. "Conservative and liberal Christians do not often behave similarly in religious matters—even those who are equally committed" (1991, p. 219). Thus, we must adopt a "modified insider perspective" (1991, p. 219) on the needs of the highly religious. Finally, Worthington recommends that counselors and researchers should make explicit the procedures that protect clients from unwarranted value intrusion by counselors, and allow for the inclusion of religious issues in counseling as deemed appropriate by the client.

The type of educated attention that Worthington (1991) advocates requires strategies for needs assessment and goal generation in counseling. Clients tend to present requesting either first- or second-order changes, based on their beliefs about their needs and what they deem to be helpful. First-order change is what has been referred to as "change without change," and focuses on skill acquisition and symptom reduction (Lyddon, 1990; Neimeyer, n.d.; Watzlawick, Weakland & Fisch, 1974). This type of

change requires no change in the client's rules regarding change. Second-order change predicates on a change in client beliefs, and is often helpful in addressing questions of identity and values.

This distinction between first- and second-order change can serve to guide the application of new found knowledge regarding the influence of conservative religious beliefs. As in work with any "foreign" belief systems, to have maximum influence the counselor must accommodate to, and therapeutically utilize, a client's central values and beliefs. How does one determine which beliefs are central for a highly religious Christian client? How do these beliefs, and the manner in which they are connected, operate to influence decision making and an individual's receptiveness to differing change strategies? How can counselors accommodate, rather than discourage, client beliefs in a way that maximizes therapeutic change and growth? And, how can the goals for change reflect an acknowledgment of construct structure and relative connectedness and the importance of religious beliefs?

Theoretical Framework

The areas of research which can contribute to an adequate exploration of such questions are diverse. The theory base for this study includes information on religious phenomenon as well as on the function of values, whether religious or otherwise. In this study, the researcher utilized Kelly's Personal Construct theory to illuminate the role of values and value structures within the broader context of personality and the process of personal change. The researcher then explored the use of construct methodology as a practical approach to religious Christian client assessment, description, and therapeutic goal generation.

In recent history, efforts have been made to develop theories to explain the convictions of religious individuals and the role that religious belief plays in their daily actions and personalities. One influential theory, articulating the concept of religious orientation, was developed by Gordon Allport (1950, 1954) in an effort to explain prejudice in terms of religious maturity. Later empirical research (Allport & Ross, 1967) established the usefulness of his concept of religious orientation to differentiate “intrinsic,” those whose religious values are central and highly influential on their behavior and other beliefs, and “extrinsic,” those whose religious beliefs are peripheral and dependent on external variables.

Batson and his colleagues expanded this descriptive typology to include the concept of “questing” (Batson, 1976; Batson, Naifeh & Pate, 1978; Batson & Ventis, 1982). Batson understood Allport’s intrinsic to be potentially dogmatic, and created a new category for religious individuals who were continually open to changes in beliefs. Batson adapted Allport’s scales for measuring intrinsic and extrinsic, adding questions intended to address tolerance for doubt and tentativeness in beliefs (Batson & Ventis, 1982).

Goldsmith and his colleagues (Goldsmith, Goldsmith & Foster, 1986; Goldsmith & Hansen, 1991; Park & Goldsmith, 1985) saw a limitation in Batson’s research stemming from his choice of subjects. Repeating Batson’s research with a sample limited to highly religious subjects, Goldsmith and colleagues found the highly religious to be best described as demonstrating a *combination* of intrinsic and questing orientations: “having a core of centrally held, largely coherent religious beliefs that were not open to change,”

yet "many of their less central beliefs were open to changes" (Goldsmith & Hansen, 1991, p. 228).

This stratification of beliefs according to function and openness to change is reflected as well in Worthington's research regarding highly religious clients (Worthington, 1988, 1989). He describes them as having a set of "salient" beliefs, with which one interprets and evaluates themselves, others, and the environment. An individual's salient beliefs, like Goldsmith's core beliefs (1991), are surrounded by a "zone of toleration," reflecting the degree to which discrepant values can be tolerated in others. This zone, he speculates, becomes restricted and brittle when the individual is under emotional distress.

Similar stratification is demonstrated in the work of Beutler (Beutler, 1981; Beutler, Crago & Arizmendi, 1986) concerning the convergence of values in the process of therapy. He found that the values held by counselors and clients tended to converge during the process of therapy, and that the convergence of certain values was more relevant to overall therapeutic improvement. He labeled these relevant values to be of "medium centrality," referring to the relative importance of the values in the client's value systems.

All of these researchers hypothesize common attributes of religious, and particularly highly religious, individuals concerning their belief systems: a) that beliefs are organized in "levels" which differ in their relative importance, b) that certain levels of beliefs are more flexible and open to influence from exterior sources, and c) that certain beliefs are stable and resistant to influence, occupying a central role in personality and approach to life. A corollary of this third attribute is that change to these central beliefs

and values could have a potentially disorganizing and destructive effect on the individual and their personality.

At the heart of any therapeutic intervention is the importance of client trust and comfort. Because beliefs and values are inseparable from interactions with others, and central to development of trust, it is imperative that counselors gain some appreciation for the distinctive values and beliefs of highly religious Christian clients. One framework for conceptualizing and assessing the nature, and relative primacy, of client beliefs is that of George Kelly's (1955) Personal Construct theory of personality. Although it has not been utilized in this line of research, it can potentially add a great deal. It offers both a complete theory of personality, one that addresses the influence of values and value structures on the process of growth, development, and change, and a methodology which allows one to isolate salient beliefs, or core constructs, differentiating them from more peripheral beliefs.

Use of Kelly's theory to address religious questions also answers Ingram's challenge to "address some of the issues currently ablaze in the modern/postmodern arenas of discourses" (1995, p. 3). This challenge calls those who research Christian issues to use postmodern (e.g., constructivist) epistemology to generate new questions about long-standing issues. Ingram, who looks toward the development of substantive theory regarding Christian beliefs and psychotherapy, predicts that the next "wave" of development will rely on postmodern paradigms.

Personal Construct Theory (PCT) (Kelly, 1955) is a theory soundly grounded in postmodern epistemology, which proposes that our psychological processes are organized by a vast series of distinctions about the similarity and dissimilarity of objects, people,

and experiences. These distinctions take the form of bipolar constructs, each pole of which articulates, verbally or nonverbally, our appraisal of ways in which things can differ or resemble each other. An individual utilizes their constructs to anticipate future events, based upon their interpretation of past events, increasing their ability to predict and control elements of their existence.

Each of these constructs have valence, indicating the pole of the construct which an individual prefers to apply to themselves. As such, these constructs, or interpretive schemas, function to reflect our values and identity through our choice of which is better, and our appraisal regarding how we stand in relation to that choice (Fishbein & Ajzen, 1975; Horley, 1991). Thus, values are closely related to constructs, as both function as a means of appraisal to define aspects of identity (Horley, 1991; Rokeach, 1973, 1980).

Personal constructs are organized by an individual into hierarchies based on their estimation of the construct's salience in day-to-day living. Higher level, or core, constructs are ones upon which we rely to define our identity, or role. These "superordinate" constructs are tied to "subordinate" constructs by a chain of implications. One cannot change oneself in relation to a superordinate construct without affecting all of those subordinate to it, meaning that change in one construct can imply a necessary change other constructs that are connected. The number of implications that tie one construct to another indicates the degree of connectedness within the hierarchy system (Crockett & Meisel, 1974), and offers the practitioner insight into the implications of change. Kelly verbalized the power of this process as follows:

Now it so happens that a person must occasionally decide what to do about remodeling his [construct] system. He may find the job long overdue. How much can he tear down and still have a roof over his head? How disruptive will a new set

of ideas be? Dare he jeopardize the system in order to replace some of its constituent parts? Here is the point at which he must choose between preserving the integrity of the system and replacing one of its obviously faulty parts. Sometimes his anticipation of events will be more effective if he chooses to conserve the system. It is precisely at this point that the psychotherapist may fail to understand why his client is so resistive. It is also at this point that he may do his client harm. (Kelly, 1955, p. 58)

Change, if it is to take place at all, happens within the confines of an individual's construct system. Any changes affect either an individual's stance with regards to a current construct or effectively replace currents with different, potentially more effective, constructs. However, a counseling professional's influence of a client's core constructs, in an effort to facilitate change, can potentially have a variety of effects which have been evident historically in work with orthodox Christian clients: fear, resistance, premature termination, and inability to form an adequate therapeutic bond. Construct hierarchy structure and connectedness of constructs indicate the strength of relationship between relevant constructs and cherished aspects of an individual's identity, hence are crucial to treatment planning and effective facilitation of change (Dempsey & Neimeyer, 1995).

One way the importance of beliefs and construct hierarchies become manifest is in the selection of goals for change. The distinction between first-order and second-order change may prove useful for the practitioner when assessing needs and generating goals. Lyddon and Alford (1993) have developed an heuristic regarding the relationship between first- and second-order change and the goal formation process. Individuals for whom first-order change is indicated "exhibit a secure attachment style, and are comfortable with their core assumptions about self and world," whereas second-order change "involves a restructuring of a client's personal identity and most basic assumptions about self and world" (1993, p. 39).

Lyddon and Alford (1993) go on to discuss the approach to counseling best suited to each type of change, as well as the dilemma that arises when the counselor's goals differ from the client's. They advise that the goals selected by the client be honored, with a renegotiation of therapeutic contract before any change in goals is made. If the client chooses first-order change goals against the recommendation of the counselor for second-order goals, the therapeutic bond can be maintained by honoring the original contract, leaving trust intact for a future date when the client may choose to reevaluate core beliefs.

Need for the Study

The nature and influence of the constructs which are central in the life of highly religious Christian clients must be explored so that counselors might more fully understand how such constructs guide client's lives and relationships. Determining if there are differences in the nature and structure of the beliefs of religious individuals differing in their religious orthodoxy could be a first step toward designing counseling interventions more appropriate to religious individuals.

The second step addressed by the researcher in this study was the practical application of information regarding the relationship between religious orthodoxy and construct hierarchy structure. This relationship becomes most relevant in the initial goal setting process of counseling. Construct hierarchy structure may manifest itself in selection of treatment goals, such as implicit preference for changes of the first-order rather than the second-order. Mismatch of treatment goals may explain the threat experienced by religious clients regarding an imminent change of valued constructs or misdiagnosis of the presenting problem (Worthington, 1986).

The work of George Kelly (1955), and those theorists who have contributed to the development and application of his Personal Construct theory of personality, offer a way to measure the role of constructs and construct hierarchies in the selection of treatment goals for religiously orthodox Christian clients. However, there had been no efforts to apply Personal Construct Theory to examine the nature of values of religious individuals, prior to this study, although researchers have suggested that personal construct measures might help interpret and illuminate the interrelationship of values (Horley, 1991). Similarly, there had been no previous efforts to correlate scores on Hinkle's Implications of Change grid with measures of first and second-order change preference. The benefit of these efforts reside in their ability to map the religious individual's value domain and to increase clinical knowledge regarding the relationships between the structure of that value system, the degree of religious orthodoxy, and the type of change preferred by an individual.

Purpose of the Study

The purpose of this study was to utilize Kelly's Personal Construct Theory to examine the nature of the construct system of those individuals differing in their degree of religious orthodoxy, and the impact these variables have on the process of change. More specifically, possible associations between levels of construct hierarchy structure, degree of religious orthodoxy, and the type of personal change preferred among young, single, Christian, undergraduate college students were examined. The researcher used the statistical analysis of instrument scores to describe the relationships between personal construct connectedness, degree of religious orthodoxy, type of change preferred, and particular demographic variables (i.e., gender, race, religious denomination, personal

counseling history, major, and grade level). The importance of this study relies on the usefulness of the following: a) the utilization of construct methodology to measure the degree of connectedness among the constructs of religious individuals, b) a description of the relationships between construct connectedness, religious orthodoxy, and type of change preferred, c) generation of a predictive model, through statistical regression, to determine the type of change preferred by a particular individual based on their constructs and degree of orthodoxy, and d) a description of the relationship of the key research variables to gender, race, religious denomination, personal counseling history, major, and grade level.

General Research Questions

This study describes associations between levels of construct hierarchy structure, degree of religious orthodoxy, and the type of personal change preferred among young, single, Christian, undergraduate college students. To this end, the following research questions were posed:

1. Is there a relationship between an individual's degree of connectedness in construct hierarchy structure and their degree of orthodoxy?
2. Is there a relationship between an individual's degree of connectedness in construct hierarchy structure and the type of change that individual prefers?
3. Is there a relationship between an individual's degree of religious orthodoxy and the type of change that individual prefers?
4. Are there relationships between an individual's degree of connectedness, religious orthodoxy, type of change preferred, and selected demographics (gender, religious denomination, race, personal counseling history, major, and grade level)?

Definition of Terms

The following terms will be defined according to their application in this study.

1. Anxiety - Anxiety is produced by the "recognition that events with which one is confronted lie outside the range of convenience of one's construct system" (Kelly, 1955, p. 495).

2. Bipolar Construct - The nature of constructs, as they are proposed by Kelly (1955), requires that each includes two polarized concepts, which an individual idiosyncratically construes as opposites. The bipolar nature of constructs allows one to distinguish and articulate both similarity and difference.

3. Charismatic - Charismatic individuals are those which belong to a religious movement that emphasizes divinely inspired powers or gifts, such as healing or prophecy (Morris, 1981).

4. Connectedness - Construct connectedness is the "degree to which pairs of individual constructs are connected by strong inferential relationships" (Horley, 1991, p. 291). Connectedness will be operationalized in this study as the total number of implications indicated by an individual on the Implications of Change grid (Hinkle, 1965).

5. Conservative - Conservative, in this study, is used to describe a quality of religious beliefs (see definition of Orthodox).

6. Construct - A construct is a representation of the universe erected by a living creature and then tested, in terms of predictive efficacy, against the reality of that universe (Kelly, 1955).

7. Construct System Hierarchy - Construct system hierarchy refers to the ordinal relationship between the constructs of an individual's construct system (Kelly, 1955).

8. Construct System - A construct system is a grouping of constructs in which incompatibilities and inconsistencies have been minimized, ensuring avoidance of contradictory predictions (Kelly, 1955).

9. Constructive Alternativism - Constructive Alternativism is a philosophical stance which relies on the assumption that all present interpretations of the universe are subject to revision or replacement. Because people can represent, or place interpretations upon, their environment, they can also place alternative interpretations upon it (Kelly, 1955).

10. Constructivism - Constructivism refers to the epistemological assertion that humans actively create their personal and social realities, and that "knowledge" is inherently subjective and fallible (Lyddon, 1992).

11. Core Construct - A core construct is one which governs the individual's maintenance of cognitive processes (Fransella & Bannister, 1977), constraining and enabling cherished aspects of identity.

12. Core Role Constructs - Core role constructs define the idiosyncratic ways in which an individual understands themselves (Fransella & Bannister, 1977).

13. Doctrine - A doctrine is a body of principles presented for acceptance or belief, as by a religious, political, scientific, or philosophic group (Morris, 1981).

14. Elements - Kelly uses the term "element" to refer to things or events that are abstracted or understood in terms of a particular construct (Fransella & Bannister, 1977).

15. Epistemology - An epistemology is a study of knowledge and knowing (Mahoney, 1991) which seeks to address fundamental questions about the sources, nature, and validity of knowledge (Lyddon, 1992).

16. Foci of Convenience - The points within its realm of events where a system or theory tends to predict most efficiently are referred to as the foci of convenience (Kelly, 1955).

17. Fragmentation - Construct system fragmentation is a process of system disorganization characterized by constructs that are too flexible or inconsistently applied to be adequately predictive (Kelly, 1955).

18. Guilt - The experience of guilt arises from an individual's awareness of dislodgment of the self from their core role structure (Fransella & Bannister, 1977).

19. Highly Religious - Highly religious individuals are defined by Worthington (1991) as those who value the authority of Scripture, ecclesiastical leaders, and the norms of his or her religious group.

20. Integrated - An individual who has a well-integrated construct system is Capable of making efficient choices. Integration is the product of a functional hierarchy (Landfield & Cannell, 1988), assigning relative priority and meaning based on connectedness of constructs. Overly rigid connections between constructs diminish flexibility, and extremely "loose," or disconnected, constructs make life and actions unpredictable.

21. Orthodox - Individuals who are orthodox persist in the inherited forms of a codified practice. An orthodox Christian "remains faithful to the original and authentic formulation of a teaching, to the vigorous preservation of a consecrated practice, as

opposed to those who alter the original authenticity or depart from it" (Yannaras, 1992, p. 85).

22. Organization - When speaking of a construct system, organization is the "inferred capacity to employ vertical arrangements of constructs" (Kelly, 1955, p. 77).

23. Peripheral Construct - A peripheral construct is one that can be altered without serious modification of core constructs (Fransella & Bannister, 1977).

24. Personal Construct Theory - Personal Construct Theory is a theory of personality proposed by George Kelly (1955) which describes identity and experience as a manifestation of one's idiosyncratic interpretations (i.e., "constructs").

25. Permeability - Permeability refers to the capacity of a construct to embrace new elements. A completely impermeable construct would be made up of certain specified elements and not be open to extending its range of convenience (Kelly, 1955).

26. Range of Convenience - Range of convenience, as used by Kelly (1955), refers to the range of things or events (i.e., elements) to which a construct may be applied with maximum predictive efficiency.

27. Rationalism - Rationalism is an epistemological stance which regards thought as superior to sense, and the most effective in determining experience (Mahoney & Lyddon, 1988).

28. Rigid - A rigid use of personal constructs refers to consistent application of certain constructs or means of construing without regard for fit or predictive efficacy (Kelly, 1955).

29. Sacred - An item or person is sacred if it is dedicated to, or set apart for, the worship of a deity (Morris, 1981).

30. Salient - A salient aspect is one that is conspicuous or prominent.

31. Structure - Structure refers to the body of constructs held by an individual, characteristically arranged within hierarchies (Kelly, 1955).

32. Threat - According to Kelly (1955), threat is provoked by an awareness of an imminent comprehensive change in one's core construing structures (Fransella & Bannister, 1977).

33. Valence - Determination of valence depends on the positive or negative evaluation made by an individual regarding the poles of a particular construct (Kelly, 1955). Valence indicates the pole by which the individual would prefer to describe themselves.

Organization of the Study

This dissertation is organized into five chapters. Chapter II contains a review of relevant literature. This review includes further discussion of Personal Construct Theory and research as it relates to the exploration of values, in general, and orthodox Christian values, in particular. The implications for an individual of change in core constructs is explained in depth. Chapter III contains a discussion of research methodology, data collection, and data analyses. Chapter IV includes the description of the study results. In Chapter V, the researcher presents a discussion of the results, implications, and recommendations based on the findings.

CHAPTER II REVIEW OF LITERATURE

The movement toward multicultural exploration and understanding has developed in recent times to a be pervasive social and personal theme, both within the field of counseling and outside of it. Changes in counseling and social awareness bear a reciprocal relationship, as do all paradigm shifts: one influencing the other as each makes an effort to construe an ever-increasing exposure to diversity.

In this chapter the influence of values and beliefs on individual experience will be reviewed, with particular emphasis placed on the role of religious beliefs. The recommendations of researchers regarding the unique challenges associated with counseling religious individuals will be described. The chapter also contains a review of research pertaining to religious beliefs and values and a summary of Personal Construct Theory (PCT) and methodology. Parallels will be drawn between values research and Personal Construct Theory, and previous applications of this theory to the study of religious values will be reviewed.

Religion

A review of relevant literature demonstrates a rise in the salience of religious issues and a resurgence in spirituality and religiosity, both in the general population and in the field of counseling as well (Bergin & Jensen, 1990; Hall, Tisdale, & Brokaw, 1994; Sorenson, 1994). A 1986 nationwide survey of 425 mental health professionals revealed that a majority expressed interest in a non-institutional spirituality (Butler, 1990). "Sixty-

eight percent of the family therapists, clinical psychologists, social workers, and psychiatrists surveyed said they sought a spiritual understanding of the universe and one's place in it" (1990, p. 30). A proportion very similar to that of the broader culture (i.e., 40%) regularly attend church services.

Yet, religious clients, especially those with highly conservative beliefs and values, are foreign and disconcerting to many counselors (Butler, 1990). Butler explains, "spiritual experiences like mine--framed in archaic language, and challenging commonly-held paradigms of psychological change--make many therapists squirm" (1990, p. 29). Counselors tend toward more of a "blend of humanistic philosophy and spirituality" (1990, p. 30), rather than traditional, denominational religion (Bergin & Jensen, 1990). A literature review by Neumann, Harvill, and Callahan (1995) revealed that mental health professionals' preference for nontheistic values affects their attitudes toward psychotherapy and counseling, selection of variables in research, graduate school admissions, and presentation and publication approval ratings. This fact, coupled with the rise in national participation in traditional religion (Cadwallader, 1991; Lockwood, 1989; Miller, 1992), and more specifically conservative Christian religion (Barr, 1977; Jorstad, 1987; O'Meara, 1990), defines an upcoming challenge for today's counselor.

Values and beliefs play a unique role in the process of counseling with religious individuals. "Psychology here enters into the very heart of faith. The promise is great, as is the peril. Psychology and theology now unabashedly address the same subjects. And both provide explanations--psychological, ethical, and religious--that influence individuals receiving therapy" (Tjeltveit, 1991, p. 101). Psychology and theology can become competing paradigms, as each define notions of "truth" and well-being.

Bergin characterizes contemporary counseling theory as "integrally interwoven with secularized moral systems" (1980, p. 96). The secular nature of these values has particular relevance to the Christian client. Because of the potential conflict between the two "cultures," there is a need to develop an understanding of the role of theology in the practice of counseling that is meaningful to secular counselors and training programs (Tan, 1994; Worthington, 1994).

The tenets of the Christian faith permeate the life of many Christians and could be the framework best suited to counseling with Christian clients (Worthington, 1994). Knowledge of an individual's religious values can aid a counselor in sorting out therapeutic issues (Powell, Gladson & Meyer, 1991), and those members of a client's community, who share similar religious beliefs, can support the healing process, if not threatened by it. Religious institutions offer an important source of psychological support for many religious groups (Lee, Oh & Mouncastle, 1992), and spiritual leaders have been a source of guidance for physical, spiritual, and emotional needs. An understanding of current research indicates the importance and usefulness of this resource when dealing with religious clientele (Lee et al., 1992; Tan, 1994).

Values

Therapy is indisputably value laden (Bergin, 1980; Lowe, 1976), and consequently "the value of therapy and the values that pervade its processes have become topics of scrutiny" (Bergin, 1980, p. 96). Interpretation of client symptomatology, as well as the proposal of solutions for change, are constrained by psychological theory, personal constructs, and other aspects of culture (Lyddon, 1992; Mahoney, 1991). "Explicit cognitive theories and models of mind are anchored by a host of implicit epistemological

assumptions about the human knower, knowledge, and the knowing process" (Lyddon, 1992, p. 172). These "models" are expressed in our dependence on a shared psychological language, as our vocabulary expresses particular categories, definitions, prioritization of data, and other value laden assumptions of reality.

A counselor's choice of diverse strategies for change hinges on their own philosophical belief system (Lowe, 1976). "Techniques are thus a means for mediating the value influence intended by the therapist" (Bergin, 1980, p. 97). The danger is not that a counselor is morally and philosophically influential. The danger lies in this process of influence operating outside of the awareness of the counselor or the client. There is a danger in promoting changes not valued by the client; if such influence is not explicit and consensual, it can be unethical or subversive (Bergin, 1980). Multicultural consciousness raising literature echoes the warning regarding the detrimental influence of counselor values that operate outside of awareness (Parker, 1988; Sue, 1981).

Knowing that counselor values are integral to the process of counseling, Bergin (1980) outlines the following six theses, supported by other researchers and theorists, which describe their potential significance to religious clients:

1. Values are an inevitable and pervasive part of psychotherapy. Practical goals are selected in value terms (e. g., what changes are desirable?) which "necessarily requires a philosophy of human nature that guides selection of measurements and the setting of priorities regarding change" (Bergin, 1980, p. 97).

2. Outcome data comparing the effects of diverse techniques demonstrate that nontechnical, value-laden personal factors pervade counseling processes and largely account for change (Bergin, 1980; Beutler, 1981).

3. There exists two primary classes of counseling values which both preclude and conflict with theistic systems and religious values: clinical pragmatism and humanistic idealism (Bergin, 1980). Clinical pragmatism prioritizes what "works." In a straightforward implementation of the values of the dominant culture, pragmatism defines mental "health" as fitting into the status quo. Humanism embraces a social agenda hostile to traditional systems of religious values, touching on areas such as child rearing, social standards, and, concomitantly, criteria of positive therapeutic change. These classes of counseling values (i.e., pragmatism and humanism) are "not sufficient to cover the spectrum of values pertinent to human beings and the frameworks within which they function. Noticeably absent are theistic values" (Bergin, 1980, p. 98). Sorenson (1994) agrees that theoretical preservation of religious directives is valuable and important to the future of counseling.

4. There is a significant contrast between the values of mental health professionals and those of a large proportion of their clients (Bergin, 1980, 1990; Butler, 1990; Neumann, Thompson & Woolley, 1992).

5. Because of this discrepancy, and the particular history of opposition shared by counseling and traditional religion (Butler, 1990; Cadwallader, 1991; Ellis, 1962, 1980; Power, 1990), counselors should acknowledge and be explicit about their beliefs while respecting the value systems of others (Tan, 1994; Worthington, 1994). Bergin (1980) suggests publicizing a philosophical stance on important issues to allow for informed client choice.

6. Bergin (1980) asserts that it is a professional obligation to translate a counselor's perceptions and intuitions into something that can be openly tested and evaluated.

Constructivist Study of Values And Meaning

Values and ethics are inseparable from our meaning attribution and the way we make sense out of life (Tjeltveit, 1991). Interpretations are thus the appropriate focus of research and theory regarding values. There are broad similarities between the concept of values and the notion of a personal construct. Although Kelly himself did not use the two interchangeably (1955), other researchers defined values as bipolar evaluations (Fishbein & Ajzen, 1975) and noted that certain constructs function as ethical values (Adams-Webber, 1979).

Horley (1991) reviewed the literature regarding the relationship between personal constructs, values, and beliefs, and presented a coherent integration of the concepts as reflected in the literature. He defined values as a "system of learned beliefs concerning preferential objects, modes of conduct, and/or existential end states" (1991, p. 4), and emphasized their manifestation in an individual's identity. This link to identity parallels the function and focus of core constructs, which similarly "provide a sense of personal identity or selfhood by serving as information about who people are and what they represent" (1991, p. 5). Core constructs articulate the ideal self expressed in an individual's choice of values.

Ordinary beliefs, also referred to as "non-value" beliefs, occupy a different cognitive order (Horley, 1991). These beliefs are what Rokeach (1980) described as

expectancies formed to deal with daily existence, and do not play an important role in self-identity. Such beliefs seem to function as peripheral constructs (Horley, 1991).

Horley (1991) places values and ordinary beliefs on a continuum from central to peripheral in their description of personal experience. He recommends the use of personal construct repertory grids, and specifically the Implications of Change grid, to elicit and explore the relationships between values.

Value Convergence Research

Lyddon claims that psychotherapy "can be understood best as a social persuasion process in which, over the course of therapy, the attitudes and beliefs of the client begin to parallel those of the therapist" (1992, p. 182). In 1981, Beutler published a review of over 50 studies in an effort to analyze whether the beliefs of the client and the counselor converged during the process of counseling. Determining that this was indeed so, he was interested in whether this convergence correlated with improvement during the course of therapy. The relationship between convergence and success was complex, but what Beutler proposed was that values of "medium centrality" were "more relevant both to convergence and improvement than are attitudes of greater or less centrality" (1981, p. 98).

This tendency toward convergence of values can either facilitate therapeutic change or engender threat and resistance. Although Bergin (1980) and others have suggested it might be helpful for counselors to share a religious background similar to that of their clients, evaluation of extant research did not bear this out (Beutler et al., 1986). Beutler and his colleagues concluded that improvement was more dependent on the counselor's perceived ability to accept client beliefs than on the client's agreement with the

counselor's beliefs. They noted, however, that their sample could be biased by excluding those who went to their clergy for counseling concerns.

Knowing that values are central to the process of counseling, and that participants in the counseling process rely on personal constructs and values for their generation of goals, finding a way to negotiate potential differences becomes relevant to successful counseling. In the following section, relevant research regarding the values of religious individuals is discussed, as well as the way in which values operate during the process of change (whether inside or outside of the context of counseling). The influence of those who hold different values, and the way this influence either allows for or inhibits change, will also be addressed.

Religious Orientation

One line of extant research on the implications of religious beliefs stems from the work of Allport and Ross (1967). This particular study explored religious orientation in an effort to clarify the relationship between religion and prejudice. Allport (1967) developed the concept of "religious maturity" to differentiate those who operated within an "intrinsic" value orientation from those with an "extrinsic" orientation. One with a more mature intrinsic orientation held religion, and its associated values and beliefs, as the central and supreme value of the believer's life. One with an extrinsic orientation holds religion to be "peripheral and subordinate" to secular values (Goldsmith & Hansen, 1991, p. 228). Extrinsicists also view religion as a means to an end; they *use* their religion, where intrinsicists *live* their religion (Allport & Ross, 1967).

Batson (1971) expanded these concepts by adding a third orientation: that of "questing." He found that Allport's intrinsically religious subjects could be divided into

two categories, adding further clarity to the role of religious values in life. One group fit the description of the intrinsically religious as defined by Allport's Religious Orientation Scale (ROS) (Allport & Ross, 1967). Batson posited that the other group more closely fit Allport's (1950) six original characteristics of mature religion, including three variables left unaddressed in the ROS. These characteristics were an unwillingness to reduce complexity, a positive view of doubt, and an openness to change (i. e., tentativeness) (Batson & Ventis, 1982).

These persons view religion as an endless process of probing and Questioning generated by the tensions, contradictions, and tragedies in their own lives and in society. Not necessarily aligned with any formal religious institution or creed, they are continually raising ultimate 'whys,' both about the existing social structure and about the structure of life itself (Batson & Ventis, 1982, p. 32).

In subsequent research and exploration of the topic, there has been some question as to Batson's interpretation of Allport's original intent (Hood, 1985; Hood & Morris, 1985; Park & Goldsmith, 1985; Watson, Morris & Hood, 1987). Complexity does not obviate the use of traditional religious solutions; doubt is part of the process of developing deeper faith, not a final end in itself; and, tentativeness allows for the possibility of closure (Park & Goldsmith, 1985). However, these researchers also view the concept of "quest" as useful for exploration, and have begun to generate related research.

Batson (1982) developed a means to measure the Quest orientation by refining scales he had written previously to form a Religious Life Inventory (RLI) (Batson & Ventis, p. 153), including an Internal scale, parallel to Allport's Intrinsic scale, an External scale, parallel to Allport's Extrinsic scale, and an Interactional scale, to measure the added "quest" variable. These he administered to a sample of seminary students,

along with a measure of doctrinal orthodoxy, to evaluate the relationship between religious orientation and helping behaviors (Darley & Batson, 1973). Later it was used to compare evangelical college students (Intrinsics) to members of a social service group (Quests) (Batson, 1976). The Quest scale seemed to consistently differentiate among subjects and predict individuals more inclined to respond to the wishes of those they are helping, rather than act on some prescribed pattern of helping.

Batson's work has been criticized for two related elements: the internal consistency of his scale (Goldsmith et al., 1986; Spilka, Kojetin & McIntosh, 1985) and the diverse religious constituency of his samples (Spilka et al., 1985), which seems to strongly affect the already low Alpha coefficients for his Quest scale. Goldsmith, Goldsmith, and Foster (1986) found the Alpha coefficients for the Intrinsic, Extrinsic, Quest scales to be .85, .78, and .45, respectively. Spilka, Kojetin, and McIntosh (1985) report .73, .35, and .29 for the three scales. Neither Batson and Ventis (1982) or other authors who have used the Quest scale have reported reliabilities for the scale. (See Goldsmith, Goldsmith, and Foster, 1986, for further discussion of the issue.)

In an effort to further the exploration of religious orientation, Goldsmith and his colleagues (Goldsmith et al., 1986; Park & Goldsmith, 1985) conducted two multivariate studies of the values held by intrinsic-, extrinsic-, and quest-oriented Christian students. The second of the studies (Goldsmith et al., 1986) selected a highly committed, theologically conservative sample, as determined by choice of college (Hammond & Hunter, 1984) and score on the Doctrinal Orthodoxy scale (Batson & Ventis, 1982), to compare with the more religiously heterogeneous sample used in the earlier studies by Batson and his colleagues. They found that the majority of the highly religious,

theologically conservative sample scored above the median on *both* the intrinsic and quest scales, and could be best described as “questing intrinsics.”

These highly religious subjects were characterized as having a core of centrally held, largely coherent religious beliefs that were not open to change. But, they also claimed that many of their less central beliefs were open to changes; indeed, these students frequently told researchers that they were active and felt positive about exploring belief and value alternatives and about modifying their positions. (Goldsmith & Hansen, 1991, p. 228)

This description of individuals, characterized by a balance between primarily static characteristics and more flexible ones, agrees with the theory and research findings of professionals investigating religious values (Beutler, 1979; Goldsmith et al., 1986; Watson et al., 1987; Worthington, 1991) and values in general (Rokeach, 1968), as well as marital and family systems (Neimeyer & Neimeyer, n.d.) and general personality theory (Kelly, 1955; Piaget, 1970; Soffer, 1993). Goldsmith, Goldsmith, and Foster suggest that a “questing intrinsic” orientation, “with beliefs fixed at the core, but flexible and permeable at the periphery” (1986, p. 229), may be closer to Allport’s original concept of mature religion, and is generally considered to represent emotionally healthy religiosity.

Worthington (1989) emphasized the concept of “salience” when describing the value systems of highly religious individuals. “If a value has high salience, one tends to interpret and evaluate oneself, the environment, and social relations in terms of the value” (Goldsmith & Hansen, 1991, p. 227). This concept seems to be similar to Beutler’s concept of high centrality: in his understanding, salient values would be less relevant to improvement and less likely to converge during the process of therapy.

To this, Worthington added the concept of a "zone of toleration" (1986, 1989). He proposed that an individual's salient values, which he thought related to the influence of scripture, religious leaders, and religious cohort group for highly religious individuals, is surrounded by a "zone of toleration" for the views of others that differ from their own. When differing views fall outside of this zone, they will be rejected, and the individual with the alternate views treated with contempt. Worthington believes this process plays a role in premature termination and increased resistance when client and counselor values are too discrepant.

Worthington also proposes that an individual's zone of toleration varies according to psychological stressors. "Enduring psychological pain usually restricts a person's zone of toleration and defines the boundaries of the zone sharply" (1988, p. 70). He describes this zone as both highly defended and brittle for those in distress, likely to restrict openness to new values, and in danger of completely giving way to outside influence, radically changing previously cherished values.

Goldsmith and Hansen (1991) integrated the views of Allport, Batson, Worthington, Beutler, and those of himself and his colleagues into a metaphor of castle and a distant, hostile land separated and protected by a swamp. In the metaphor, the swamp represents "medium centrality" values, open to change, and a reservoir of less salient values that fall within an individual's "zone of toleration." Goldsmith and Hansen (1991) propose that a functional, highly religious individual, both intrinsic and questing, would approach this swamp of values with an open, questioning attitude, willing to either incorporate one as highly central and salient, or to resolve that the value is identity discrepant, and banish it to the foreign land. Values can stay in this ambivalent or

undecided “swamp” indefinitely, or until clarity is desired. Under stress, an individual’s “swamp” will widen in a threatening way, provoking a rigid defense of present values, which can ultimately erode; “the island might be swept away and faith and all its related values lost” (1991, p. 230).

This metaphor was proposed as a way to conceptualize a client’s value system so that “the intervention strategy of choice might have maximal effect” (Goldsmith & Hansen, 1991, p. 226). They saw success in counseling as dependent on the counselor’s “ability to intervene within a client’s value system” (1991, p. 226) to facilitate identity and culture congruent goal achievement.

Implications for Religious Culture Research

Goldsmith’s metaphor (Goldsmith & Hansen, 1991) was an effort to tie together a number of theories, enabling the clinician to therapeutically intervene within the life of a highly religious client. However, these authors note the need for a “more inclusive model of what [Dr. Worthington] means by ‘toleration’ and what Beutler means by ‘medium centrality’” (1991, p. 229). They also addressed the theoretical discrepancy between Worthington’s description of toleration as applied to threatening constructs of *others*, while Goldsmith’s theoretical “swamp” contains the ambivalent values *held by the client* which must be tolerated, integrated, or rejected.

They address these discrepancies by proposing the following:

as a highly religious, questing intrinsic believer comes under emotional distress from situational or internal sources, there are related changes to expect in (a) the stability of that person’s central core of values and doctrines, (b) the perception and toleration of internal value ambiguities, and (c) the perception and tolerance of the values of significant others, i.e., Worthington’s zone of toleration. (Goldsmith & Hansen, 1991, p. 229)

Although this metaphor juxtaposes the relevant variables, they report a lack of success in measuring clients' value systems, as Worthington (1988) did in his own research. This partially stems from the contradictions between the theories they combined, which were not addressing the same phenomena. The "swamp" of medium centrality values held by the client, defined by Beutler as peripheral, rather than ambiguous or threatening, parallels Worthington's zone of toleration for the differing values of others in a functional sense (i.e., both change under stress). Yet, the applications still remain conceptually distinct.

A model is needed that adequately addresses both the way one approaches their own peripheral values and how they respond to the differing values of others. This model should account for how this process occurs under both normal and stressful conditions to adequately understand the role of values in counseling, in general, and with highly religious Christian clients, in specific.

Personal Construct Theory (PCT) may offer just such a theory, able to account for the discrepancies between Beutler, Worthington, and Goldsmith, and provide an integrated model which deals with far more than the role of constructs in value choice. PCT describes the whole of personality, addressing how an individual learns, changes, relates, and makes sense out of "the stream of events upon which he finds himself so swiftly borne" (Kelly, 1955, p.3). As such, the potential for expanding current understanding of religious culture is great.

Not only does PCT potentially allow the practitioner to more fully understand the role of values, it also brings with it well researched methods for measuring constructs and value systems (Fransella & Bannister, 1977; Landfield & Cannell, 1988; Landfield &

Epting, 1987; Neimeyer, n.d.). This was noted by both Goldsmith and Hansen (1991) and Worthington (1988) as the greatest block to their own research in this area. The complexity of PCT and the specifically tailored measurement techniques may serve to articulate client value systems more concretely and expand current indications for effective treatment.

The following section will begin with a general description of the premises of Personal Construct Theory, followed by an outline of Kelly's fundamental postulate and eleven corollaries. The research concerning construct hierarchies, which bears particular significance for this study, will be discussed in more detail, attending to its relevance to counseling with orthodox Christian clients. The next section will discuss the practical application of information gained about highly connected construct systems through the use of first- and second-order change strategies. In the instrumentation section, measures of personal construct hierarchies, religious orthodoxy, type of change preferred, and demographics will be described, followed by a summary of the relevant literature selected for this review.

Personal Construct Theory

Kelly's Personal Construct Theory (PCT) is based on two founding premises: one is that people can best be understood when viewed within a longitudinal context, rather than merely at a particular moment in time; and, that each individual "contemplates in his own personal way the stream of events upon which he finds himself so swiftly borne" (Kelly, 1955, p. 3). Thus, Kelly seeks a balance between what is relatively consistent across centuries and what is unique to an individual.

Much like the phenomenologists, Kelly posits in his theory of personality a "creative capacity of the living thing to represent the environment, not merely to respond to it" (Kelly, 1955, p. 8). Thus, an individual's actions are not controlled either mechanistically, by internal drives, or behaviorally, by shaping forces external to the being. Instead, people are, by nature, actively engaged with the process of interpreting and managing their environment in order to maximize their own adaptation of it and to it (Kelly, 1955, 1958).

Kelly (1955) proposes that any particular interpretation resembles a template: this template is tentatively juxtaposed with an event or series of events in an effort to make sense of them. The template is designed, or chosen from previously designed templates, because of its relative match to the data of interest. These templates can be used to explain the event, revised according to new information, or discarded in favor of a new, better suited template (cf. Piaget's (1970) use of the concepts assimilation and accommodation).

In this way Kelly compares people to scientists. Using a method similar to the standard scientific method, an individual creates an hypothesis, or theory, about events based on preliminary interpretations and tests out these assumptions on future, similar events. These theories are a "tentative expression of what man has seen as a regular pattern in the surging events of life" (Kelly, 1955, p. 19). Such hypotheses are accepted, revised, or rejected based on gathering of "experimental data." In this way, theories are formed to aid in a predictive process, enabling one a degree of control over future events.

Kelly assumes that no one interpretation of events is "true," or possibly free from subjective bias (Kelly, 1955). Each interpretation is an approximation of reality derived

from past experiences. The “fitness” of a particular interpretation arises from its usefulness or ability to aid in the process of anticipation, rather than its “truthfulness” according to some objectivist ideal. “The validation of an interpretation has less to do with gauging how well it matches an objective reality than with assessing its explanatory and predictive utility for that individual” (Neimeyer, 1986, p. 227). Thus, in Kelly’s model of “man-as-scientist” (1955, p. 4), an interpretation is tested in terms of predictive efficacy.

Because people can represent, or place interpretations upon, their environment, they can also place alternative interpretations upon it. Kelly (1955) referred to this philosophical stance as constructive alternativism. He assumes that all present interpretations are potentially open to revision or replacement. This accounts for not only the process of natural development and growth, but the process of change, within or outside of a therapeutic context, as well.

Kelly (1955) developed a theory of personality based on the role, or identity, defining nature of these interpretations. He labels these efforts to construe the world as “constructs.” These constructs take the form of bipolar distinctions between events, which are understood to be similar or different when compared to other events. Thus, meaning predicates on contrast (Neimeyer, 1986), and options are defined by the poles of the salient construct.

Personal change takes place along the axis of an individual’s construct. For example, if one of a person’s constructs is “passive - active,” and that person was going to change in regards to that construct, they would either become more passive or more active. But, if the relevant construct poles are defined by the individual as “passive -

hostile," change would entail a movement toward one or the other of these extremes. "Even our most stable and positive feelings and behaviors cannot be completely safeguarded from the *threat of change* toward our anti-values, i.e., non-preferred poles" (Landfield & Epting, 1987, p. 120). Kelly (1955) proposes that movement other than that defined by the constraints of the relevant construct is only possible if the individual is able to reconstrue the situation (i.e., redefine one or both of the construct poles).

Any one individual's collection, or "system," of constructs offers the greatest aid in prediction when the constructs represent a balance between generality and specificity. It is crucial that one be able to learn from the past as well as adapt to unfamiliar events; the construct system suffers if there are either too few or too many (Kelly, 1955). Dysfunction is defined as an inability to accommodate to changing events where an inappropriate or outdated construct is "used repeatedly in spite of consistent invalidation" (Kelly, 1955, p. 831).

Constructs are situated within an hierarchical structure (Kelly, 1955). That is, certain constructs are subsumed, and constrained, by superordinate constructs. Not only are the choice of constructs personal, but the manner in which they are arranged in relation to one another is personal as well. This hierarchy has even more bearing on personality than the choice of constructs themselves.

Kelly organizes his theory in terms of a fundamental postulate and eleven corollaries (Kelly, 1955). His fundamental postulate states that "a person's processes are psychologically channelized by the ways in which he anticipates events" (1955, p. 46). "Channelized," the way Kelly is using it, means constrained by a network of pathways that both facilitate and restrict a person's range of action. Such an approach assumes an

inherently active stance in which the direction one takes is dependent on the constructs used for anticipation (Neimeyer, 1986). "Through our actions we invest ourselves in our expectations" (1986, p. 229).

Events are understood through one's anticipation of their replication (construction corollary), and experience functions to alter one's anticipations (experience corollary) (Kelly, 1955). A single construct expresses both similarities and differences (dichotomy corollary), and one chooses the alternative in the dichotomy which allows for the greatest usefulness and refinement of their system of constructs (choice corollary). These constructs characteristically evolve within hierarchies (organization corollary) to aid in the anticipation of events.

Some constructs are general, and some specific (range corollary) (Kelly, 1955). The degree to which a certain construct can vary is limited by its permeability (modulation corollary). A person can successively employ construct subsystems which are inferentially incompatible (fragmentation corollary). Constructs are idiosyncratic (individuality corollary), but have significant overlap, due to membership in a particular family or culture (commonality corollary). And, to the degree that one can construe the construction process of another one can play a social role in the broader culture (sociality corollary).

Kelly's theory of Personal Constructs has been used in a broad variety of contexts, generating nearly 2000 publications, much of this work in empirical research (Neimeyer, n.d.). This research spans such diverse contexts as education, career development, artificial intelligence, communication, thanatology, psychopathology, and industrial organizational psychology. It has also been applied across a variety of clinical contexts,

including marital therapy, family therapy, group therapy, and psychotherapy for the severely disturbed or borderline client.

There have been few applications of Personal Construct Theory and methodology to the study of beliefs and values of religious cultures. Preston and Viney (1986) explored ways of construing God (i.e., people's perceptions of God, the role God plays in their lives, and the affective implications of those interactions). Preston (1987) later looked further into the meaning and cognitive organization of religious aspects of life. This study found that for religious individuals there were approximately twice as many religious implications for secular variables as there were secular implications for religious variables. It did not specifically study the process of change or attitudes toward change, but it did find that religious experience could be explored effectively with personal construct theory and methods.

Construct Hierarchy

The Organization Corollary discusses the importance of an individual's construct hierarchy, which is defined as an "inferred capacity to employ vertical arrangements of constructs" (Landfield & Cannell, 1988, p. 77). The position a particular construct occupies within an individual's hierarchy determines how much influence that construct brings to bear on the process of decision making.

Integration is the product of a functional hierarchy, enabling one to make efficient choices (Landfield & Cannell, 1988). Kelly (1955) emphasizes the importance of balance: "If construing is tight, one runs the risk of being shattered on the uncompromising rocks of reality. If it is loose, one may be spun around endlessly in the whirlpool of fantasy" (Kelly, 1955, p. 849). Excessive conceptual loosening, or

fragmentation, is associated with difficulties such as schizophrenia (Bannister, 1962) and risk of suicide (Landfield, 1977; Neimeyer, 1986).

Kelly outlined how constructs are linked by "lines of implication" in order to form such hierarchies (Neimeyer, 1986, p. 230). Superordinate structures, especially those which contribute to self-identity (Guidano & Liotto, 1983), are the "most stable and resistant to change, since to modify them would require sweeping changes in subordinate constructs that are implicatively linked to them" (Neimeyer, 1986, p. 230).

In his research toward the development of the Implications of Change grid, Hinkle (1965) demonstrated that superordinate constructs have more implications, hence more meaning, than subordinate constructs. Superordinate constructs are therefore more resistant to change (Fransella & Bannister, 1977). Because constructs do not function independently, but in a hierarchical network of relationships, there are often implications for other constructs when any but the most peripheral are changed. Individuals differ according to how tightly this web of implications ties one construct to the next. Those clients most resistant to change are those whose construct systems are highly connected to identity-defining core role constructs.

In personal construct theory, the notion of resistance, as typically defined by psychological theory, loses importance; unwillingness to change in a given way is seen as an effort to protect genuinely vulnerable points in a construct system. Anxiety is produced by the "recognition that events with which one is confronted lie outside the range of convenience of one's construct system" (Kelly, 1955, p. 495), and threat arises from "the awareness of imminent comprehensive change in one's core structures" (Kelly,

1955, p. 489). In this way, one is able to benefit from past experience and protect a coherent identity.

In Kelly's appraisal (1958), resistance illuminates the perplexity of the counselor, rather than the rebellion of the client. People behave the way they do because perceived alternatives are less acceptable than current ways of behaving. Client's choices are made in terms of options *they see as open to them*, not in terms of the options revealed within the *counselor's* construct system. Therefore, knowledge of an individual's construct hierarchy serves as a guide to treatment planning as well as an heuristic for negotiating "resistance" in therapy (Dempsey & Neimeyer, 1995).

When Fransella and Bannister (1977) correlated superordinate implications to resistance to change, as measured by a Resistance-to-Change grid, the correlation was .70. With their sample size of 20, this result was significant at 0.1 level. This supports the claim that "we are more loath to change in any way that entails many related changes. The prospect of massive linked changes is too daunting" (1977, p. 47). Hence, construct systems which are highly bound by implication to core constructs are more resistant to change, even on constructs that might seem peripheral when considered outside of the context of an individual's implicative connections.

Measuring First- and Second-Order Change

A construct's degree of connectedness to core constructs may become manifest in an individual's choice of change strategies (Lyddon, 1990; Lyddon & Alford, 1993). Lyddon and associates discuss the appropriateness of different types of change based on distinctions made by those at the Mental Research Institute regarding first- and second-order change (Watzlawick et al., 1974). Drawing on the Theory of Logical Types,

presented in the work of Whitehead and Russell (1910), these authors describe first-order change as “one that occurs within a given system which itself remains unchanged,” and second-order change as “one whose occurrence changes the system itself” (Watzlawick et al., 1974, p. 10). Lyddon further simplifies these distinctions as “change without change” and “change of change,” respectively (1990, p. 122).

These distinctions function as a powerful conceptual scheme in scientific and scholarly literature from a variety of disciplines, including areas as diverse as the philosophy of science, topology, communication theory, educational psychology, and organizational development theory (see Lyddon, 1990, for a review of these works). More specifically in psychology, the concepts are reflected in the monumental work of Piaget regarding equilibrium and development (1970, 1981). The process of assimilation, much like first-order change, allows an individual to integrate new stimuli and experiences into existing cognitive structures. When it becomes necessary to change old structures or the create new structures to make sense of experience, an individual does so through accommodation, a second-order change process.

Through assimilation and accommodation, a system (or individual) regulates its level of equilibrium (Lyddon, 1990). Assimilation serves a homeostatic function to dynamically maintain a certain level of functioning, and preserve the basic structure of the system. Accommodation, referred to as dissipative change, is used to facilitate qualitative change of a system and its properties. After such “second-order” change, a system must establish a new equilibrium at a different level.

A practitioner's focus of intervention and problem conceptualization differs according to their choice of first-order or second-order change goals (Lyddon, 1990).

First-order change predicates on the modification of a client's cognitive *content*, rather than *process*. The priority is symptom reduction through change in established patterns of action. First-order change efforts can include strategies such as skill acquisition, modification of cognitive habits, such as interruption of automatic thoughts and irrational beliefs, and other means of reestablishing prior equilibrium.

First-order change is indicated in situations defined as in need of adjustment to recent, problematic life events (Lyddon, 1990; Lyddon & Alford, 1993). It is also appropriate with those who are "comfortable with their core assumptions about reality, self, and world and may require only peripheral adjustments in their system" (Lyddon, 1990, p. 125). In these situations, therapeutic goals are specific and the counselor operates within rationalist assumptions, providing both education and elaboration on optional strategies for coping or symptom reduction (see Lyddon's, 1990, discussion of rationalist and constructivist assumptions guiding counseling, and associated choice of goals and techniques).

Second-order change strategies, on the other hand, are focused on a variety of historical and developmental themes, and the practitioner relies on an attention to *process*, rather than *content* (Lyddon, 1990). Facilitation of second-order change requires an exploration of personal meanings and a focus on helping clients to gain insight into how their past history has contributed to such meanings. Hence, the therapeutic contract includes the option of questioning beliefs and constructs that underlie problematic aspects of identity or behavior and might benefit from change.

Second-order change is indicated when an individual exhibits a history or pattern of difficulty in addressing a developmental issue (Lyddon, 1990). An individual's core

beliefs about themselves and the world may no longer function in a way that allows them to reliably predict and respond to life events. Typical second-order change strategies fall under the loose category of constructivist, and may include the following:

a) a developmentally focused reconstruction of the history and patterning of the problem, b) a gradual elaboration of the client's tacit cognitive models of self and world that are no longer viable, c) a full exploration of the feelings related to this newly accessed experiential information, and d) therapist support for the client's construction of new meaning structures. (Lyddon, 1990, p. 125)

Lyddon (1990) acknowledges the fact that there are clients who present requesting first-order change, when in fact a counselor determines they may require second-order change. He recommends an approach that honors the contract established, with adherence to the goals requested. If different goals are deemed crucial, the therapeutic contract should be renegotiated explicitly with the client. If they, at the present time, do not choose to pursue second-order change, attention to first-order change issues could create the atmosphere of trust that allows for future exploration of second-order change needs when the client is ready.

Instrumentation

In the following sections the researcher will detail the relevant literature concerning the instruments chosen for this study: the Implications of Change grid (Hinkle, 1965), the Short form of the Christian Orthodoxy scale (SCO) (Hunsberger, 1989), the Change Index, and a demographic data questionnaire.

Implications of Change Grid

Kelly developed a personal construct Repertory grid test (or Rep Grid) to elicit and analyze personal constructs (Fransella & Bannister, 1977). As a measure, the Rep Grid is both idiographic and analyzable by statistical means, serving to increase understanding of

uniqueness as well as relationship to norms. Others have elaborated on his measures, including ways to explore construct hierarchy, structure of constructs, flexibility of construct application, and the implications of change.

The Implications of Change grid, or Imp Grid, focuses on the organization of an individual's construct hierarchy, rather than any particular construct in and of itself (Hinkle, 1965). The Implications of Change grid is widely discussed as a measurement strategy of merit for use with construct hierarchies (Dempsey & Neimeyer, 1995). It gains its significance from Kelly's Organization Corollary, which emphasizes the ordinal relationships between constructs. Because much of a construct hierarchy is naturally implicit and un verbalized (Kelly, 1955), an Implications of Change grid can illuminate connections between constructs hitherto unknown.

When the implications of change for a particular client are known, such implications may be discussed explicitly. Bannister and Fransella have found that "people are unlikely to 'give up' something that is an integral part of themselves unless they become aware of the personally meaningful implications of the alternative ('desired') behavior" (1980, p. 144). In this way, counseling can utilize information about implications to explore positive and negative predictions associated with either change or absence of change.

Constructs can either be supplied by the researcher or elicited from the participant for use in repertory grids. Either way there will be a personal attachment of meaning to the construct. If the constructs are supplied, the researcher is essentially providing a verbal label to which the participant will attach personal meaning. "All constructs are

'personal' in the sense that the person is able to place the construct's dimension over events and make something of them" (Fransella & Bannister, 1977, p. 19).

The potential drawback to supplying constructs is that another's constructs are never quite as meaningful to an individual as their own (Kelly, 1955). And, in a group situation, there will be subtle differences in the manner in which each makes use of the supplied constructs. Because of this, constructs were elicited from respondents for use on their Implications of Change grids. The drawback associated with elicitation is the related difficulty of comparing the *content* of the constructs chosen by individuals because of their inevitable variability. However, when evaluating relative *connectedness of structure* (Crockett & Meisel, 1974), particular content becomes secondary to habits of application, which function independently of any particular construct.

Tests are considered to be good if they are reliable, yet Kelly pointed out that reliability could indicate that a test is insensitive to change (Landfield & Epting, 1987). He preferred the term "consistency" to describe the dimension of stability, and talked of both shorter-term and longer-term stabilities within the context of particular situations and dimensions. Stability can be evaluated in terms of response to different situations, in relation to constructs at different levels of superordinacy, or across time and development of maturity. These views of reliability primarily address test validity, which Kelly considered to more significant.

Consistency, of a construct or a valued hierarchy, should be interpreted in terms of its usefulness to the individual (Landfield & Epting, 1987). It is not consistency for consistency's sake.

Rather it is his seeking to anticipate the whole world of events and thus relate himself to them that best explains his psychological processes. If he acts to preserve the system, it is because the system is an essential chart for his personal adventures, not because it is a self-contained island of meaning. (Kelly, 1955, p. 50)

The most important dimension of consistency for a constructivist clinician is at the level personal meaning. The consistent saliency, or superordinacy, of a particular construct is more relevant than how that construct is applied at any particular moment (Landfield & Epting, 1987). For example, an individual may construe himself as capable one day, and incapable the next, yet he demonstrates consistency in prioritizing capability as a valued personal dimension. "One searches for behavioral consistency at higher levels of the construct system" (Landfield & Epting, 1987, p. 92).

This perspective of consistency affects interpretation of the reliability of a repertory grid. Test-retest reliability, when defined as functioning at one pole of a dimension, is inappropriate to the broader theory base of personal constructs. The tool, however, should consistently elicit the same salient constructs or place the constructs within the same, relatively stable hierarchy (Landfield & Epting, 1987). Although application of a construct can be influenced by a number of contextual dimensions, the constructs themselves, especially superordinate constructs, can be expected to be relatively consistent and enduring (Kelly, 1955; Landfield & Cannell, 1988; Landfield & Epting, 1987), and hence, the dimension of hierarchy connectedness can be expected to remain consistent as well (Crockett & Meisel, 1974).

Religious Orthodoxy

Orthodoxy is defined as persistence in the inherited forms of a codified practice (Yannaras, 1992). An orthodox Christian "remains faithful to the original and authentic formulation of a teaching, to the vigorous preservation of a consecrated practice, as

opposed to those who alter the original authenticity or depart from it" (1992, p. 85). In this section, the researcher will outline various attempts to measure the degree of an individual's or group's orthodoxy, and describe in depth the tool chosen for the purpose of this study.

"Terms like fundamentalist, evangelical, born-again, and conservative Christian have been used indiscriminately without much consideration given to their different meanings" (Kellstedt & Smidt, 1991, p. 259). This lack of consensus on definition has lead to a variety of measurement strategies, including the following: a) categorization of individual by denominational affiliation, or classification of denomination into broader religious categories; b) description of an individual according to theological beliefs (e. g., belief in the inerrancy of the Bible); and, c) inquiry into self-identification, such as personal claims to be a fundamentalist or conservative Christian (Kellstedt & Smidt, 1991).

Different denominations have been categorized as either liberal or conservative on the basis of similarities of beliefs, as well as demographic and socioeconomic characteristics of their adherents (Kiecolt & Nelson, 1988). An approximate ordering according to orthodoxy is as follows: Episcopal/Presbyterian, Methodist, Lutheran, Disciples of Christ or Christian, Baptist, Southern Baptist, and the smaller religious bodies, including Church of the Brethren, Church of God, Jehovah's Witnesses, and Mennonites. The Episcopal churches occupy the doctrinally liberal end of the spectrum, gradually increasing in orthodoxy toward the end of the list. The midpoint between liberal and orthodox falls somewhere between Lutheran and Disciples of Christ denominations. A separate study on orthodoxy, religious discordance, and alienation

categorized denominations as follows: Episcopalian, American Lutheran, Methodist, Presbyterian, and Disciples of Christ were considered theologically liberal or moderate; Southern Baptist, Church of Christ, Missouri Synod Lutheran, and fundamentalist sects were considered theologically orthodox (Petersen, 1988).

Although individuals tend to affiliate based on similarities in values and beliefs, there always exists a degree of variability within denominations. Idiographic measures help a practitioner to avoid inaccurate assumptions of homogeneity and to standardize testing and statistical description. An early measure of orthodoxy was developed by Glock and Stark (1966), in which they asked individuals to articulate their acceptance of certain orthodox beliefs.

Batson and colleagues developed a scale patterned after the Orthodoxy index developed by Glock and Stark, designed to assess adherence to traditional doctrines (Batson & Ventis, 1982). Their Doctrinal Orthodoxy Scale incorporated the use of a 9-point Likert-type scale ranging from "strongly disagree" to "strongly agree." Clouse developed a similar scale to assess preference for conservative or liberal religious beliefs using a 5-point Likert-type scale (Clouse, 1985; Holley, 1991).

The Christian Orthodoxy scale (CO) (Fullerton & Hunsberger, 1982) was created in response to criticism of other measures of orthodoxy as being psychometrically deficient. The CO scale is unidimensional, reliable, and valid. In prior usage, factor analysis has continually revealed a single factor accounting for the majority of test score variance (ranging from 58% to 74%). Mean inter-item correlation across eight samples fell between .60 and .70, and Cronbach's alpha was .98 (Fullerton & Hunsberger, 1982). A version of the CO was chosen for this study because of its superior psychometric

properties and the generic nature of its items (other measures of orthodoxy seemed biased toward the doctrine of one or several particular denominations, rather than equally representative of all).

In order to determine construct validity, the developers of the CO scale assessed its relationship to more overt indices of religious orientation (e.g., frequency of church attendance, prayer, and scriptural reading, as well as trust in the Bible and the church) (Fullerton & Hunsberger, 1982). All correlations were moderately high in the expected direction ($p < .001$). Such correlation with devotional behavior supports scale validity.

The CO has proven useful, with the only drawback being its length. The Short Christian Orthodoxy scale (SCO) is a smaller version of the CO developed to address this difficulty (Hunsberger, 1989). The SCO has been found to correlate with other valid, reliable measures as strongly as CO (i.e., those who scored highly orthodox reported less doubt about religious teachings, more interest in religion, more emphasis on religion in the family background, more agreement with parental religious teachings, higher frequency of church attendance, and stronger religious socialization influences in their childhood). The SCO also correlated at .98 with CO 24-item scale (Hunsberger, 1989).

The SCO is six item inventory taken from the items on the CO that account for the most variability (Hunsberger, 1989). Cronbach's alpha is .93 - .95 and mean inter-item correlation is .68 - .78. Using factor analysis, the author found a single large factor accounting for always more than 75% of variance.

Change Index

The Change Index was developed by the researcher for the purpose of this study, and consists of a series of questions intended to elicit openness to different types of

change. The types of change specifically addressed are first-order and second-order change, as defined by Watzlawick, Weakland, and Fisch (1974) and explained in Lyddon's work (Lyddon, 1990; Lyddon & Alford, 1993).

The Index contains 20 questions addressing a variety of change opportunities, from very superficial to very complex. The respondent is required to indicate if the situation presented itself, would they be willing to change in the way described by the question? Half of the questions describe first-order changes and the other half describe second-order changes. The Index is scored by totaling the number of times the individual responds "yes," that they would consider making the indicated change. Each instrument will yield two scores ranging from 0 - 10: one for first-order change and one for second-order change.

Content validity has been established for the instrument through consultation with experts regarding the representativeness of items and theoretical validity of the constructs tested. Four doctoral level, AAMFT licensed counseling professionals were asked to review the instrument and provide feedback. That feedback was used to refine the instrument. For example, some items were not clearly first-order or second-order change options, according to the reviewers. These items were culled from the sample and will not be included in the Index.

The instrument was then piloted on a group of individuals very much like the sample that were used in the study (i.e., young, single, undergraduate students from one of the universities participating in the study). They were asked to take the instrument and then provide feedback on the instrument with regard to clarity, level of difficulty, and

relevance of change options. Their input has been used to refine the instructions and administration process.

Demographic Variables

The demographic variables measured for the purpose of the study will include gender, race, religious denomination, personal counseling history, major, grade level (whether freshman, sophomore, junior, or senior), age, marital status, and identification as a Christian or non-Christian. Identification as Christian, age, and marital status will be used as selection criteria based on population description. Other demographics will be used for the purpose of sample description.

Summary

Religious value differences demand sophistication and accommodation on the part of a counseling professional. Religion delineates, for some, a very influential aspect of culture, permeating actions and personal goals as well as identity defining values or constructs. These values, equated with George Kelly's concept of a core construct (Horley, 1991), help an individual make decisions, guide relationships, and negotiate the process of change. Thus, information regarding an individual's constructs, as they relate to their own personal approach to change, are central to assessment and goal generation in counseling.

Adequate methods to approach the unique needs of orthodox religious clients are not currently available (Bergin, 1980; Worthington, 1986). Toward this end, researchers have described religious orientation (Allport & Ross, 1967; Batson & Ventis, 1982), value convergence (Beutler, 1981), tolerance of differences (Worthington, 1991, 1988), and an

integration of these concepts within a model which describes the ways highly religious individuals address the process of change.

One missing element in this line of research has been adequate research methodology. In this study, the researcher will begin to explore the applicability of Personal Construct theory and methods to describing the values of religiously orthodox individuals and how these values influence the process of change. This will be done through the measurement of construct hierarchy structure and religious orthodoxy, and the modeling of the relationship of these to the type of change preferred by Christians.

The types of change preferred will be described as first-order or second-order, relying on the definitions of researchers at the Mental Research Institute (Watzlawick et al., 1974). Individuals prefer first- or second-order change based on their commitment to and satisfaction with their self-defining values, and how they define the nature of the problem at hand (Lyddon, 1990; Lyddon & Alford, 1993). An understanding of an individual's preference for type of change, as well as the relationship between religious orthodoxy, construct structure, and preference for change, can facilitate increased cultural understanding and appropriate goal setting strategies for counseling professionals.

CHAPTER III METHODOLOGY

This study was designed to investigate possible associations between levels of construct hierarchy structure, degree of religious orthodoxy, and the type of personal change preferred among young, single, Christian, undergraduate college students. Gender, race, religious denomination, personal counseling history, major, and grade level (whether freshman, sophomore, junior, or senior) were solicited as demographic variables for the purpose of sample description. Construct hierarchy structure was measured using Hinkle's (1965) Implications of Change grid. Degree of orthodoxy was measured by the Short Christian Orthodoxy scale (SCO) (Hunsberger, 1989). Type of change preferred was assessed through responses to the Change Index, developed by the author for purposes of this study. Each of these instruments, as well as a short demographic questionnaire, were administered to all participants.

This chapter is divided into several sections. In the first section, the research approach, design, and variables of interest are discussed. In the second section, the population, sample selection, recruitment procedures, and resultant sample are addressed. In the third section, the instruments used in this study are presented. In the fourth section, the procedures, collection of data, and recording of data are described. In the fifth section, the research hypotheses for this study are presented. In the sixth section, the methods of data analyses are discussed.

Research Design

This study was a correlational study designed to explore relationships among chosen variables. In measuring personal constructs, one seeks to make explicit extant differences, rather than to alter or influence current constructions of reality. Therefore, an experimental design that includes treatment would complicate the process of observation and obscure the idiosyncratic way of processing information that it seeks to measure. Hence, the most appropriate design for the research questions posed in this study is the one-time administration of relevant assessment instruments.

Data were collected on the variables of construct hierarchy structure, degree of orthodoxy, and type of change preferred, as well as a series of demographic variables, from 60 young (18 - 25), single, undergraduate college students. Gender, race, religious denomination, personal counseling history, major, and grade level (whether freshman, sophomore, junior, or senior) were solicited as demographic variables for the purpose of sample description. A question was included within the demographic questionnaire to indicate "non-Christian" status, if appropriate. (The scores of those who indicate non-Christian beliefs were excluded from the analysis, because consideration of the vast number of non-Christian religious and secular beliefs is beyond the scope of this study.) All variables were treated as integral variables, and statistical regression was used to generate a predictive model, summarizing the relationship between these variables.

In order to speculate about generalization, demographics such as gender, race, religious denomination, personal counseling history, major, and grade level were gathered as a part of the study.

Independent variables

The independent variables selected for this study are as follows:

Construct Hierarchy Structure - this score was ascertained by counting the number of implications expressed in a participant's Implications of Change grid (Appendix A) (Hinkle, 1965), indicating degree of overall connectedness (Crockett & Meisel, 1974). Individuals are loath to change on constructs which are connected by implication to a core, highly valued construct; hence, those with a high degree of connectedness demonstrate more areas of their construct system that are not open, or very resistant, to change (Landfield & Epting, 1987). Construct Hierarchy Structure was treated as an interval variable for the purpose of analysis, allowing for a range of scores from 0-90.

Christian Orthodoxy - operationalized in terms of total score on the Short form of the Christian Orthodoxy scale (SCO) (Hunsberger, 1989) (Appendix B). The instrument allowed participants to respond to questions regarding conservative, or orthodox, beliefs, with a resultant score ranging from 6 - 42. Score on the SCO was treated as an interval variable for the purpose of data analysis.

Dependent Variable

The dependent variable selected for this study is as follows:

Type of Change Preferred - operationalized in terms of a relative score on the Change Index (Appendix C). This questionnaire is comprised of 20 hypothetical options for change, half of which would require first-order changes and half of which would require second-order changes. It thus yields a separate score for each scale ranging from 0 - 10, indicating willingness to consider each type of change. Relevant to this study is the relationship between the degree of an individual's construct hierarchy structure and

their openness to second-order changes. Therefore, analysis only considered the scores indicating the participants' preference for second-order change.

Descriptor Variables

The following demographic variables were elicited to aid in sample description and indicate useful directions for future research:

Demographics - self-report data regarding gender, race, religious denomination, personal counseling history, major, and grade level were collected using a short questionnaire (Appendix D). All of the demographic variables are categorical, rather than interval. A question was included to elicit non-Christian status in order to eliminate from the sample those who do not define themselves as Christians.

Research Hypotheses

In this study the following hypotheses were tested:

Hypothesis I: The degree of connectedness within an individual's construct hierarchy structure is significantly associated with the degree of religious orthodoxy.

Hypothesis II: The degree of connectedness within an individual's construct hierarchy structure is significantly associated with their preference for second order change.

Hypothesis III: An individual's degree of religious orthodoxy is significantly associated with their preference for second order change.

Hypothesis IV: The degree of connectedness within an individual's construct hierarchy structure and their degree of religious orthodoxy is significantly associated with their preference for second-order change.

Population

The population for this study was unmarried individuals between the ages of 18 and 25 who were enrolled as undergraduate students in a college or university and identified themselves as Christian. The following academic institutions participated in this study:

Charleston Southern University - A private coeducational university with fully accredited four year liberal arts college. Accepted as an institution by the South Carolina Baptist Convention in 1964. Mission statement: "academic excellence in a Christian environment for students of all faiths;" dedicated to emotional, intellectual, and spiritual development. Undergraduate enrollment: 2,187 men and women.

The College of Charleston - A State funded, coeducational institution offering traditional liberal arts disciplines. Founded in 1770, the College of Charleston is the oldest institution of higher learning in South Carolina. Undergraduate enrollment: 2,701 men, 4,421 women full time; 490 men, 650 women part time.

Sampling Procedures

A description of this research proposal was submitted for review and approval to the University of Florida Institutional Review Board (Committee for the Protection of Human Subjects). Approval was granted (Appendix E) with the inclusion of an informed consent form for participants (Appendix F).

Recruitment of Participants

To recruit study participants, professors of undergraduate, human service related classes (e.g., psychology, sociology, child development, religion, and education) in the selected colleges were contacted by the researcher. The request included an offer on the part of the researcher to lecture for the professor on either the results of the study or

another relevant topic that the researcher is qualified to deliver. In return, the professor was asked to help arrange a time for instrument administration and offer extra credit to students willing to participate. Four professors agreed to allow the researcher to solicit their students and offered extra credit for their participation equal to no more than 2% of the student's final grade.

Next, the individual members of the classes were solicited directly for participation in the study. This was done in cooperation with the suggestions of the professors of each college and any other administrative entities (e.g., the College of Charleston requested that the researcher submit the study to their human subjects review committee for approval prior to administration).

All individuals willing to participate were informed regarding possible administration times, scheduled beforehand by participating professors. Three professors were willing to allow the researcher to administer the instruments during the scheduled class period, and one preferred administration at a different time. 105 individuals chose to participate, 60 of which fit predetermined sample description and completed the instruments correctly.

Sampling Criteria

The age range of the participants was limited to those between 18 and 25 years old. This was done to limit the error due to age, cohort, and developmental stage. In order to control for differences due to marital status, only single students were used. Participants were all currently enrolled as undergraduate students, limiting the effects of educational level on study results. Individuals with observable behaviors indicating gross pathology

were also eliminated, focusing the predictive ability of the model for a relatively "normal" population.

This particular study considered the relationship between orthodoxy and construct connectedness for those with Christian beliefs. For this reason, non-Christians, whether atheist, agnostic, or of a different faith, such as Muslim or Hindu, were not included in the sample. The demographic questionnaire contains an item regarding one's self-identification as a Christian, which was used as a selection criteria for participation in this study.

Resultant Sample

The resultant sample contained a total of 60 participants, all single, Christian undergraduate college students. As can be noted in Table 1, the majority of the participants were seniors or juniors (43.3 and 40.0%, respectively), between the ages of 20 and 21 (51.7%), female (91.7%), white (70.0%), and social science majors (66.7%). A sizable percentage of the participants were 22 or 23 years old (31.7%), but few were older (8.3%) or younger (8.3%). Roughly twenty-eight percent were African American, and only one participant was "other" (i.e., not African American, Caucasian, or Asian). Baptist was the most prevalent denomination (30.0%), followed by Catholic (15.0%), Methodist (15.0%), Presbyterian (10.0%), and Episcopal (8.3%). Forty-five percent of the participants had never participated in counseling of any form, 25.0% had been to what they would consider a Christian or Pastoral counselor, 15.0% to a secular counselor, and 11.7% to both Christian and secular counselors. Most of the study participants attended Charleston Southern University (71.7%), rather than the College of Charleston (28.3%).

Table 1. Description of the Sample

Category	Resultant Sample (n=60)		Total Sample (n=94)	
	Number	%	Number	%
Major				
Psychology/Sociology	40	66.7%	51	54.3%
Education	7	11.7%	8	8.5%
Criminal Justice	5	8.3%	13	13.8%
Business	3	5.0%	10	10.6%
Nursing	2	3.3%	2	2.1%
Religion	1	1.7%	2	2.1%
Biology	1	1.7%	1	1.1%
Liberal Arts	0	0.0%	5	5.3%
Undecided	1	1.7%	2	2.1%
Grade				
Freshman	1	1.7%	3	3.2%
Sophomore	9	15.0%	15	16.0%
Junior	24	40.0%	35	37.2%
Senior	26	43.3%	40	42.6%
Graduate	0	0.0%	1	1.1%
Age				
18-19	5	8.3%	5	5.3%
20-21	31	51.7%	36	38.3%
22-23	19	31.7%	26	27.7%
24-25	5	8.3%	5	5.3%
>25	0	0.0%	22	23.4%
Marital Status				
Married	0	0.0%	20	21.3%
Divorced	0	0.0%	7	7.4%
Single	60	100.0%	65	69.1%
Widowed	0	0.0%	1	1.1%
Other	0	0.0%	1	1.1%
Gender				
Female	55	91.7%	81	86.2%
Male	5	8.3%	13	13.8%
Race				
African American	17	28.3%	25	26.6%
Caucasian	42	70.0%	67	71.3%
Asian	0	0.0%	1	1.1%
Other	1	1.7%	1	1.1%

Table 1.--continued

Category	Resultant Sample (n=60)		Total Sample (n=94)	
	Number	%	Number	%
Religious Identification				
Christian	60	100.0%	90	95.7%
Non-Christian	0	0.0%	2	2.1%
Other	0	0.0%	2	2.1%
Christian Denomination				
Baptist	18	30.0%	29	30.9%
Catholic	9	15.0%	13	13.8%
Methodist	9	15.0%	12	12.8%
Presbyterian	6	10.0%	8	8.5%
Episcopal	5	8.3%	8	8.5%
AME	2	3.3%	3	3.2%
Unitarian	0	0.0%	0	0.0%
Assembly of God	1	1.7%	2	2.1%
Other	10	16.7%	19	20.2%
Participation in Counseling				
No	27	45.0%	39	41.5%
Christian/Pastoral	15	25.0%	22	23.4%
Secular	9	15.0%	14	14.9%
No Counselor	1	1.7%	3	3.2%
Other	1	1.7%	4	4.3%
Christian and Secular	7	11.7%	12	12.8%
University				
Charleston Southern Univ.	43	71.7%	72	76.6%
College of Charleston	17	28.3%	22	23.4%

Data Collection Procedures

Each participant was introduced to the study and given a packet of instruments, including the following: 1) the Implications of Change grid, 2) a questionnaire assessing religious orthodoxy (the Short Christian Orthodoxy scale), 3) a questionnaire which elicits type of change preferred (Change Index), and 4) a self-report questionnaire regarding participant demographics. The instructions for the Implications of Change grid were given verbally (see instructions, included with the instrument in Appendix A). The

other instruments include written instructions, and all instruments collectively required approximately an hour of the participant's time (30 minutes for the Implications of Change grid, 10 minutes for the Short Christian Orthodoxy scale, 10 minutes for the Change Index, and 10 minutes for the demographic questionnaire). The researcher was present at all administrations to clarify any questions about the instruments and procedures. As such, the testing situations was standardized to remove risk of error due to inconsistency of administration. Those indicating an interest in receiving information about the study results were notified upon completion of data analysis regarding study results and given an opportunity to ask any questions they had about the research procedures or their particular responses.

Instrumentation

Four instruments were used in this study: 1) the Implications of Change grid (Hinkle, 1965), 2) the Short form of the Christian Orthodoxy scale (SCO) (Hunsberger, 1989), 3) the Change Index, and 4) a demographic data questionnaire.

Implications of Change Grid

Hinkle's (1965) Implications of Change grid, or Imp Grid, is one of a number of Personal Construct repertory grids with which a practitioner may elicit and illuminate an individual's construct system. Arising from Personal Construct Theory's (PCT) priority on personal meaning, a repertory, or "rep," grid is designed to allow an individual to articulate significant descriptors across a variety of contexts. Each grid contains a series of "elements," which can be made up of roles, important relationships, situations, concepts, or other categories determined relevant by the researcher, to elicit related

constructs. The constructs can then be used, statistically or clinically, to further the goals of the inquiry.

Use of the grid to gather information was a technique developed within a clinical, rather than a research context. For George Kelly, the purpose of psychological measurement was to "survey pathways along which the subject is free to move, and the primary purpose of clinical diagnosis is the plotting of the most feasible course of movement" (1955, p. 203). For this reason, grid results are closely tied to clinical intervention.

Constructs for use in the 10 x 10 implications repertory grid were elicited from the participants. The subjects were first asked to record their ten most positive characteristics, and then their ten most negative. They were then asked to provide their own opposites for each of the characteristics. They were allowed five minutes to select the positive characteristics, five minutes to select the negative, and five minutes to list the opposites. From their own individual pools of constructs, they were asked to choose ten that they considered to be the most important, yet different from one another.

Each participant then completed the grid by comparing each of the constructs to every other construct. They were asked to determine if change on the first construct implied change on the second construct, and so forth. Possible responses included the following: that change on the first implies change on the second (+), or that there would be no implications for change (--). Each construct was then compared to each of the others a total of 9 times. Theoretically, change on construct #1 could imply change on construct #2 without change on #2 having implications for change on #1, indicating a

one-way relationship between the constructs. Therefore, each of the constructs were compared to each of the others in order to establish directionality of implication.

An administration of the grid allows each participant to project for themselves how change on a specific construct would affect their relationship to other constructs. For example, if a participant was to change from *confident* to *unconfident*, would that also imply a change from *kind* to *cruel*? In this way all of the constructs were compared to all of the other constructs, demonstrating which of them imply change in others. The ones that have more implications are considered to be more meaningful, and hence are superordinate (Landfield & Cannell, 1988).

Many responses of known implications indicate a construct system dominated by one superordinate construct; few known implications can suggest that the person has difficulty integrating their beliefs because few things imply others (Fransella & Bannister, 1977). Both of these situations illustrate the relative stability of constructs or groups of constructs. Data from the Implications of Change grid can allow a clinician to develop a hypothetical picture of how a person thinks, feels, values, and behaves in relation to his or her hierarchies (Landfield & Cannell, 1988).

Tests are considered to be good if they are reliable, yet Kelly pointed out that reliability could indicate that a test is insensitive to change (Landfield & Epting, 1987). He preferred the term *consistency* to describe the dimension of stability, and talked in terms of both shorter-term and longer-term stabilities within the context of particular situations and dimensions. Stability can be evaluated in terms of response to different situations, in relation to constructs at different levels of superordinacy, or across time and

development of maturity. These views of reliability primarily address test validity, which Kelly considered to be more significant.

The most important dimension of consistency for a constructivist clinician is at the level of personal meaning. The consistent saliency, or superordinacy, of a particular construct is more relevant than how that construct is applied at any particular moment (Landfield & Epting, 1987). For example, an individual may construe himself as capable one day, and incapable the next, yet he demonstrates consistency in prioritizing capability as a valued personal dimension. In evaluating functionality of constructs, "one searches for behavioral consistency at higher levels of the construct system" (Landfield & Epting, 1987, p. 92).

This perspective of consistency affects interpretation of the reliability of a repertory grid. Test-retest reliability, defined as functioning consistently at one pole of a construct dimension, is inappropriate to the broader theory base of personal constructs. The tool, however, should consistently elicit the same salient constructs or place the constructs within the same, relatively stable hierarchy (Landfield & Epting, 1987). Although application of a construct can be influenced by a number of contextual dimensions, the constructs themselves, especially superordinate constructs, can be expected to be relatively consistent and enduring (Kelly, 1955; Landfield & Cannell, 1988; Landfield & Epting, 1987).

With this in mind, when evaluating consistency in patterns of relationship between constructs (i.e., construct hierarchy structure), one straightforward way is to utilize an index of factorial similarity (Fransella & Bannister, 1977). This has been used on a large number of studies with Repertory grids, yielding reliability coefficients between .60 and

.80, and with Implications of Change grids, scoring slightly above average (i.e., .82) and even higher with the least stable construct removed (i.e., .89).

Hunt (1951) demonstrated that 70 percent of elicited constructs were repeated with a week interval between grid administrations. Fjeld and Landfield (1961) repeated his experiment, and were able to show that over a two week interval, with consistent elements, the reliability of elicited constructs was .80. When asked to provide elements fitting to role titles, Pedersen (1958) found a 77 percent reproduction of elements with a week interval intervening.

These studies were done in large groups, effectively minimizing individual variability. As might be suspected of an instrument sensitive to personal styles of construing, individuals demonstrate widely varying degrees of stability on repeat grids. Differing degrees of stability are clinically associated with types of pathology. Normal and psychiatric populations, in general, can be expected to fall in the range of .60 - .80, whereas thought disordered populations score closer to .20 (Fransella & Bannister, 1977). Because these differences reflect relevant variations in thought processing, grid reliability is often a measure of the population, rather than of the test itself.

Because the study focused on construct hierarchy structure, rather than content, the grids were scored to indicate the degree of connectedness between constructs. This was evaluated by counting the total number of implications inferred between all constructs on an individual's grid, whether they be one-way or two-way (Crockett & Meisel, 1974). The resultant score was an integer between zero and ninety, indicating a relative degree of connectedness between constructs.

Short Form of the Christian Orthodoxy Scale

Orthodoxy has been described as the acceptance of well defined central tenets of the Christian religion (Fullerton & Hunsberger, 1982). The Christian Orthodoxy Scale (CO) (Fullerton & Hunsberger, 1982) was developed to measure such variables. To determine construct validity, the developers of the CO scale assessed its relationship to more overt indices of religious orientation (e.g., frequency of church attendance, prayer, and scriptural reading, as well as trust in the Bible and the church). All correlations were moderately high in expected direction ($p < .001$). Such correlation with devotional behavior supports scale validity.

The CO was created in response to criticism of other measures of orthodoxy as being psychometrically deficient. The CO scale is unidimensional, reliable and valid. In prior usage, factor analysis has continually revealed a single factor accounting for the majority of test score variance (ranging from 58% to 74%). Mean inter-item correlation across eight samples fell between .60 and .70, and Cronbach's alpha was .98 (Fullerton & Hunsberger, 1982). A version of the CO was chosen for this study because of its superior psychometric properties and the generic nature of its items (other measures of orthodoxy seemed biased toward the doctrine of one or several particular denominations, rather than equally representative of all).

CO has proven to be useful, with the only drawback being its length (24 items). Hunsberger (1989) went on to develop a shortened version of the CO by carefully selecting items most representative of the construct of orthodoxy. The Short Christian Orthodoxy scale (SCO) correlates with other valid, reliable measures as strongly as the CO (i.e., those that scored highly on the instrument reported less doubt about religious

teachings, more interest in religion, more emphasis on religion in the family background, more agreement with parental religious teachings, higher frequency of church attendance, and stronger religious socialization influences in their childhood). The SCO also correlated at .98 with CO 24-item scale (Hunsberger, 1989), demonstrating a strong relationship between the items chosen for the SCO and the whole of the CO.

SCO is six item paper-and-pencil inventory, taking approximately 10 minutes to administer. The scale is scored by adding "conservative" responses, which entails reversing several items, resulting in a score ranging from 6-42. Cronbach's alpha is .93 - .95, and mean inter-item correlation is between .68 - .78. Factor analysis revealed a single large factor accounting for always more than 75% of variance (Hunsberger, 1989).

Change Index

Although there has not been empirical exploration of the concepts of first- and second-order change, these distinctions have been useful for conceptualizing and planning treatment (Lyddon & Alford, 1993). The Change Index provides a means of quantifying one's openness to each type of change through a series of hypothetical change options. On each option, the respondent is asked to address the following questions: if a particular situation presented itself, would they consider changing in the specified way? And, if they would consider changing, how significant would that change be?

The Change Index yields scores on two scales: openness to first-order change and openness to second-order change. Each scale score can range from zero, meaning the participant would not consider changing in any of the situations presented, to ten, meaning that they would consider changing in all of the situations presented. The score indicates a relative openness to the two types of change, and is useful for comparisons

between individuals and groups. The question regarding the degree of personal significance associated with each change yields a score from 0-3, indicating the following: the item is scored "0" if the individual is not willing to change on that dimension; "1" if the change would be insignificant; "2" if the change would be moderately significant; and, "3" if the change would be very significant. The questions regarding significance will not be treated as predictor variables or included in the data analysis for the purposes of this study.

Content validity on the Change Index has been established through the use of expert evaluation concerning representativeness of items and discernment of theoretical validity of constructs tested. Four doctoral level, AAMFT licensed professionals were asked to review the instrument and provide feedback. The feedback was incorporated, and the experts were asked to review the instrument a second time to approve corrections.

The instrument was also piloted on a sample similar to the one that was used for the study to gain feedback on clarity, relevance, and ease in administration. Their input was used to refine the instructions and administration process.

Demographic Data Questionnaire

Demographic information was gathered using a questionnaire developed by the researcher. Marital status and age was solicited to assess participant match with population definition. Gender, race, religious denomination, personal counseling history, major, and grade level (whether freshman, sophomore, junior, or senior) were solicited for the purpose of sample description (Appendix D).

Data Analyses

Instrument scores were totaled to provide statistical description of the resultant sample, to include sample means, standard deviations, and correlations between variables. Multiple regression was then used to model the relationship of construct hierarchy structure and degree of orthodoxy to type of change preferred, noting which of the independent variables accounted for the bulk of the variance. The result was the generation of a predictive model which might be useful to counselors when assessing the relationship of orthodoxy and construct hierarchy to the type of change preferred.

Summary

This study was designed to investigate possible associations between levels of construct hierarchy structure, degree of religious orthodoxy, and the type of personal change preferred among young, single, Christian, undergraduate college students.

The sample was drawn from an undergraduate college population, and was limited to single students between the ages of 18 and 25. Gender, race, religious denomination, personal counseling history, major, and grade level (whether freshman, sophomore, junior, or senior) were solicited for the purpose of sample description.

The instruments used in this study include the Implications of Change grid (Hinkle, 1965), the Short form of the Christian Orthodoxy scale (SCO) (Hunsberger, 1989), the Change Index, and a demographic data questionnaire. Procedures for collection of data were standardized in order to prevent error due to bias in administration.

CHAPTER IV

RESULTS

The purpose of this study was to utilize George Kelly's Personal Construct Theory to examine the nature of the construct system of those individuals differing in their degree of religious orthodoxy, and the impact these variables have on the process of change. More specifically, possible associations between levels of construct hierarchy structure, degree of religious orthodoxy, and the type of change preferred among young, single, Christian, undergraduate college students was examined. The researcher used the statistical analysis of instrument scores to describe the relationships between personal construct connectedness, degree of religious orthodoxy, type of change preferred, and particular demographic variables (i.e., gender, race, religious denomination, personal counseling history, major, and grade level). This was accomplished through a series of analyses, including descriptive statistics, computation of correlation coefficients, and use of regression in an effort to generate a predictive model regarding the relationship between independent variables, the dependent variable, and participant demographics. A series of post hoc analyses were then performed on the entire group of participants, including those originally eliminated according to sample description, to further explore the relationship between study variables. The results of the data analysis are presented in this chapter.

Analysis of Hypothesis I

The first hypothesis addressed the relationship between the connectedness of an individual's construct hierarchy structure and their degree of religious orthodoxy. The researcher first described the sample in terms of variable means and standard deviations, as well as range of scores. The variables were then evaluated for correlation, yielding Pearson Correlation Coefficients (see Table 2). This procedure revealed correlation values ranging from 0.00252 (orthodoxy and tendency toward second-order change) to 0.08374 (orthodoxy and construct hierarchy connectedness), indicating almost no linear association between variables. The p-values, listed below the correlation values, are all greater than 0.05, indicating that none of the correlations are significantly different than 0.00. In other words, none of the correlations between variables were significant.

Table 2. Simple Statistics and Correlation Analysis

Simple Statistics						
Variable	N	Mean	Std Dev	Sum	Minimum	Maximum
OR	60	39.7167	3.7647	2383.0	26.0000	42.0000
C	60	32.0167	11.3593	1921.0	11.0000	68.0000
SOC	60	5.0667	2.0241	304.0	1.0000	10.0000
Pearson Correlation Coefficients / Prob > R under Ho: Rho=0 / N = 59						
	OR		C		SOC	
OR	1.00000		0.08374		0.00252	
	0.0		0.5247		0.9847	
C	0.08374		1.00000		0.01248	
	0.5247		0.0		0.9246	
SOC	0.00252		0.01248		1.00000	
	0.9847		0.9246		0.0	

The means and standard deviations reveal an unexpected high average score on the orthodoxy measure, with a small degree of variability in sample scores. The mean score

for the degree of religious orthodoxy was 39.7167 and the standard deviation was 3.7647. If the scores of the sample had resulted in a normal distribution, approximately 68% of the sample scores would fall between 35.95 and 43.48. As it was, 88.33% of the scores fell between 35 and 42. From a total of 60 responses, with a possible range of 6 - 42, five (5) scores were between 30 and 35, and only two (2) were less than 30 (i.e., a 26 and a 28). No scores fell between 6 and 24, which is the liberal end of the scale, so not even the lower of the sample scores can truly be considered "liberal." Therefore, the scores on the orthodoxy measure are heavily skewed towards the orthodox end of the scale. This overrepresentation of religiously orthodox scores on the Short Christian Orthodoxy scale may have had a large impact on the rest of the analyses and the ability of the procedures to detect differences in a sample this size.

The regression model for Hypothesis I treated degree of religious orthodoxy as the dependent variable and degree of construct hierarchy structure connectedness as the independent variable. First an Analysis of Variance (ANOVA) was performed, revealing an F-value of 0.410 and a p-value of 0.5247. Again, the p-value would only be significant if less than 0.05. The R-square value is less than 1.0%, indicating that this model accounts for almost none of the variance in the system.

Table 3 contains the results of the ANOVA and the parameter estimates. The intercept was 38.828 and the coefficient for the independent variable (construct hierarchy structure connectedness) was 0.028, yielding the regression equation of $OR = 38.828 + 0.028(C)$, with OR being the degree of religious orthodoxy and C being construct hierarchy structure connectedness. Note that the standard error, especially for the connectedness parameter estimate, is very large when compared to the parameter value.

The t-value for the connectedness parameter is 0.640, and the p-value 0.5247, neither of which is significant. This indicates that the regression model equation does not predict the values significantly better than using the mean value for the variable being predicted, and thus Hypothesis I must be rejected.

Table 3. Analysis of Variance and Parameter Estimates for Hypothesis I

Analysis of Variance					
Source	DF	Sum of Squares	Mean Square	F Value	Prob > F
Model	1	5.86375	5.86375	0.410	0.5247
Error	58	830.31958	14.31585		
C Total	59	836.18333			
Root MSE	3.78363		R-square	0.0070	
Dep Mean	39.71667		Adj R-sq	-0.0101	
C.V.	9.52655				
Parameter Estimates					
Variable	DF	Parameter Estimate	Standard Error	T for H0: Parameter=0	Prob > T
INTERCEP	1	38.828107	1.47179736	26.381	0.0001
C	1	0.027753	0.04336419	0.640	0.5247

Analysis of Hypothesis II

The second hypothesis evaluated the relationship between the degree of connectedness within an individual's construct hierarchy structure and their preference for second order change. The results were similar to those obtained regarding Hypothesis I in that the regression model did not account for a great deal of the variance within the data, nor did it reveal significant relationships, allowing for prediction of the dependent variable (preference for second order change) from the independent (construct hierarchy structure connectedness). The ANOVA revealed an F-value of 0.009 and a p-

value of 0.9246 (see Table 4), which is not significant. The R-square was 0.0002, revealing a low ability to account for the variance in the data. The regression equation is $SOC = 4.995 + 0.00222(C)$, with SOC being preference for second order change and C being construct hierarchy structure connectedness. The t-value for the connectedness parameter is 0.095, and the p-value is 0.9246. This indicates that the regression model equation does not predict the values significantly better than using the mean value for the variable being predicted, and thus Hypothesis II must be rejected.

Table 4. Analysis of Variance and Parameter Estimates for Hypothesis II

Analysis of Variance					
Source	DF	Sum of Squares	Mean Square	F Value	Prob > F
Model	1	0.03766	0.03766	0.009	0.9246
Error	58	241.69567	4.16717		
C Total	59	241.73333			
Root MSE	2.04136		R-square	0.0002	
Dep Mean	5.06667		Adj R-sq	-0.0171	
C.V.	40.29008				
Parameter Estimates					
Variable	DF	Parameter Estimate	Standard Error	T for H0: Parameter=0	Prob > T
INTERCEP	1	4.995453	0.79407187	6.291	0.0001
C	1	0.002224	0.02339607	0.095	0.9246

Analysis of Hypothesis III

The third hypothesis evaluated the relationship between the an individual's degree of religious orthodoxy and their preference for second order change. The results were similar to those obtained regarding Hypothesis I in that the regression model did not account for a great deal of the variance within the data, nor did it reveal significant

relationships, allowing for prediction of the dependent variable (preference for second order change) from the independent (degree of religious orthodoxy). The ANOVA revealed an F-value of 0.0008 and a p-value of 0.9847 (see Table 5), which is not significant. The R-square was 0.00004, revealing a low ability to account for the variance in the data. The regression equation is $SOC = 5.0128 + 0.001355(OR)$, with SOC being preference for second order change and OR being the degree of religious orthodoxy. The t-value for the orthodoxy parameter is 0.019, and the p-value is 0.9847. This indicates that the regression model equation does not predict the values significantly better than using the mean value for the variable being predicted, and thus Hypothesis III must be rejected.

Table 5. Analysis of Variance and Parameter Estimates for Hypothesis III

Analysis of Variance					
Source	DF	Sum of Squares	Mean Square	F Value	Prob > F
Model	1	0.00154	0.00154	0.0008	0.9847
Error	58	241.73180	4.16779		
C Total	59	241.73333			
Root MSE	2.04152		R-square	0.00004	
Dep Mean	5.06667		Adj R-sq	-0.0172	
C.V.	40.29309				
Parameter Estimates					
Variable	DF	Parameter Estimate	Standard Error	T for H0: Parameter=0	Prob > T
INTERCEP	1	5.012836	2.81633942	1.780	0.0803
OR	1	0.001355	0.07059958	0.019	0.9847

Analysis of Hypothesis IV

The fourth hypothesis evaluated the interaction between the degree of connectedness within an individual's construct hierarchy structure and their degree of

religious orthodoxy, and the relationship between this interaction and the individual's preference for second order change. The results were similar to those obtained regarding Hypothesis I in that the regression model did not account for a great deal of the variance within the data, nor did it reveal significant relationships, allowing for prediction of the dependent variable (preference for second order change) from the independent variables (degree of construct hierarchy structure and degree of religious orthodoxy). The ANOVA revealed an F-value of 0.005 and a p-value of 0.9955 (see Table 6), which is not significant. The R-square was 0.0002, revealing a low ability to account for the variance in the data. The regression equation is $(SCO) = 4.964 + 0.0022(C) + 0.0008(OR)$, with SCO being preference for second order change, C being construct hierarchy structure connectedness, and OR being the degree of religious orthodoxy. The t-value for the connectedness parameter is 0.093, and the p-value is 0.9262. The t-value for the orthodoxy parameter is 0.011, and the p-value is 0.9911. This indicates that the regression model equation does not predict the values significantly better than using the mean value for the variable being predicted, and thus Hypothesis IV must be rejected.

Table 6. Analysis of Variance and Parameter Estimates for Hypothesis IV

Analysis of Variance					
Source	DF	Sum of Squares	Mean Square	F Value	Prob > F
Model	2	0.03819	0.01910	0.005	0.9955
Error	57	241.69514	4.24027		
C Total	59	241.73333			
Root MSE	2.05919		R-square	0.0002	
Dep Mean	5.06667		Adj R-sq	-0.0349	
C.V.	40.64192				
Parameter Estimates					
Variable	DF	Parameter Estimate	Standard Error	T for H0: Parameter=0	Prob > T
INTERCEP	1	4.964431	2.88802972	1.719	0.0910
C	1	0.002202	0.02368357	0.093	0.9262
OR	1	0.000799	0.07146179	0.011	0.9911

Post Hoc Analysis

In order to further explore the sample responses and explain the lack of significance in earlier results, the researcher conducted several post hoc statistical procedures. The original data set, prior to elimination of participants based on population parameters, consisted of 94 usable responses (i.e., correctly completed test batteries). Rather than being limited as specified in the original hypotheses, this group ranged in age from 18 to 54; had participants that were single, married, or divorced; included non-Christians ($n = 2$) and agnostics ($n = 3$), as well Christians; and included one graduate student with the 93 undergraduate students. All post hoc analyses were performed on this entire data set (see Description of the Sample in Table 1).

The newly defined sample was then evaluated for correlations between demographic variables, total instrument scores, and particular individual items from the Change Index. The second-order change items from the Change Index were also grouped, according to theme and purpose, to explore the ability of these groupings to explain the variance in the scores. The groupings of the second-order change items were as follows: questions 2, 12, and 18 were grouped as items which address issues of identity (ID); questions 5, 8, 10, and 13 were grouped as items which address religious and political values (RPV); and questions 7, 17, and 20 were grouped as items which address interpersonal dynamics (IPD). These subgroupings were evaluated for correlation with all other instrument and demographic variables, as well.

When the descriptive and correlational analyses were repeated with the entire data set, the researcher found a variety of statistically significant relationships. These relationships are described in Table 7. The rows and columns of Table 7 are labeled according to the research variables, as follows:

C	= construct hierarchy structure score
OR	= degree of orthodoxy
GRA	= year in college
AGE	= age
SOC	= total score on second-order change items of the Change Index
ID	= total score on identity related second-order change items of the Change Index
RPV	= total score on religious/political value second-order change items of the Change Index
IPD	= total score on interpersonal dynamic second-order change items of the Change Index
Q1 — Q20	= individual items on the Change Index, with the second-order change items denoted with gray shading.

Table 7. Significant Correlations between Study Variables ($p < 0.10$)

	<i>C</i>	<i>OR</i>	<i>GRA</i>	<i>AGE</i>	<i>SOC</i>	<i>ID</i>	<i>RPV</i>	<i>IPD</i>
<i>C</i>								
<i>OR</i>			0.172 0.0976				-0.183 0.0771	
<i>GRA</i>								
<i>AGE</i>		0.172 0.0976						
<i>SOC</i>								
<i>ID</i>								
<i>RPV</i>		-0.183 0.0771						
<i>IPD</i>								
<i>Q1</i>	0.181 0.0803							
<i>Q2^{ID}</i>								
<i>Q3</i>								
<i>Q4</i>								
<i>Q5^{RPV}</i>				-0.195 0.0594				
<i>Q6</i>								
<i>Q7^{IPD}</i>								
<i>Q8^{RPV}</i>								
<i>Q9</i>	-0.187 0.0707							
<i>Q10^{RPV}</i>								
<i>Q11</i>		0.242 0.0190						
<i>Q12^{ID}</i>								
<i>Q13^{RPV}</i>		-0.252 0.0145						
<i>Q14</i>								
<i>Q15</i>								
<i>Q16</i>								
<i>Q17^{IPD}</i>	0.203 0.0500			-0.264 0.0103				
<i>Q18^{ID}</i>								
<i>Q19</i>								
<i>Q20^{IPD}</i>								

ID Change Index items related to Identity (ID)

RPV Change Index items related to Religious and Political Values (RPV)

IPD Change Index items related to Interpersonal Dynamics (IPD)

From the review of the analysis it was concluded that, even with the expanded sample, few variables were significantly related to the others when the criteria for significance was $p < 0.05$. However, there were several interesting relationships noted with p -values greater than 0.05, but less than 0.10. With this more inclusive criteria of significance, age was found to be positively related to degree of religious orthodoxy ($R\text{-square} = 0.172$, $p = 0.976$). In other words, as age increases, so do participant scores on the orthodoxy index. Clearly, including a broader variety of age groups did not serve to increase the representation of liberal Christians in the resultant sample.

Orthodoxy was also significantly associated with the religious and political value items (RPV) of the Change Index ($R\text{-square} = -0.183$, $p = 0.0771$). The correlation was negative, indicating that as the degree of orthodoxy increases, tendency toward changes in religious and political values decreases. Those who are more orthodox are less open to changing in these areas. This relationship is predicted by the review of literature and the relevant theory concerning these variables. However, the relationship demands further exploration, due to the unanswered psychometric questions concerning the Change Index.

The correlations between research variables and particular items on the Change Index are included in Table 7, as well. It should be noted that an RPV item was negatively correlated with age (Question #5, $R\text{-square} = -0.195$, $p = 0.0594$), as well as one of the first-order change items (Question #16, $R\text{-square} = -0.264$, $p = 0.0103$). Therefore, as age increased, tendency toward change on these items decreased. Orthodoxy also bore a negative relationship to RPV Question #13 ($R\text{-square} = -0.252$, $p = 0.0145$), but a positive relationship towards first-order change Question #11 ($R\text{-square} = 0.242$, $p = 0.0190$). Construct connectedness was negatively correlated with

Question #9 ($R\text{-square} = -0.187$, $p = 0.0707$), and positively correlated with Question #1 ($R\text{-square} = 0.181$, $p = 0.0803$) and IPD Question #17 ($R\text{-square} = 0.203$, $p = 0.0500$). These correlations are not the proper foundation for theoretical conclusions, but may aid in review and revision of the Change Index for future research purposes.

After the descriptive statistics were generated (i.e., means, standard deviations, correlations, etc.) for the new data set, statistical regression was used according to each of the original hypotheses in order to describe any predictable relationships among variables. Again, none of the p -values for the ANOVAs were significant at the $p < 0.05$ level. However, the relationship between orthodoxy (treated as an independent variable) and the subgrouping of the second-order change items on the Change Index which address religious and political values (RPV) accounts for a portion of the variance in the sample scores. The ANOVA for this relationship revealed an F -value of 3.196 and a p -value of 0.0771 (see Table 8). Acceptance of a p -value < 0.10 as a test of significance is possible, if stated before the data is collected or analyzed. A p -value < 0.10 was not predicted beforehand and this relationship was not addressed in the hypotheses, so it can not be construed as a clear measure of the study's predictions. However, the low p -value is indicative of this model's ability to account for a significant portion of the variance.

Table 8. Analysis of Variance and Parameter Estimates for the Relationship between Orthodoxy and the Religious/Political Values Items of the Change Index

Analysis of Variance					
Source	DF	Sum of Squares	Mean Square	F Value	Prob > F
Model	1	3.98028	3.98028	3.196	0.0771
Error	92	114.57291	1.24536		
C Total	93	118.55319			
Root MSE	1.11596		R-square	0.0336	
Dep Mean	1.19149		Adj R-sq	0.0231	
C.V.	93.66059				
Parameter Estimates					
Variable	DF	Parameter Estimate	Standard Error	T for H0: Parameter=0	Prob > T
INTERCEP	1	2.564775	0.77673497	3.302	0.0014
OR	1	-0.035270	0.01972868	-1.788	0.0771

The parameter estimates for the regression model indicated that the intercept was 2.565 and the coefficient for the independent variable (degree of orthodoxy) was -0.035, yielding a regression equation of $(RPV) = 2.565 + -0.035(OR)$, with RPV being the religious and political value items on the Change Index and OR being the degree of religious orthodoxy. The t-value for the orthodoxy parameter is -1.788, and the p-value is 0.0771. With the test for significance set at $p < 0.10$, this regression model predicts the dependent variable values significantly better than using the mean value for variable being predicted.

Summary

The analysis of the data collected for this study indicated that none of the relationships addressed in the hypotheses were significant. The descriptive statistics

revealed an overrepresentation of orthodox scores on the measure of orthodoxy. The majority of the orthodoxy scores fell in the top sixth of the range (i.e., between 36 and 42) with a relatively small standard deviation and, therefore, little variance.

The Pearson Correlation Coefficients for the independent and dependent variables were not significant, indicating that these variables have very little linear relationship with one another. As would be expected in a sample with low correlation values, the F-values and p-values of the ANOVAs for each hypothesis were not significant and accounted for very little of the variance in the system. Therefore, the regression models generated according to the hypotheses did not allow for prediction regarding these variables as measured on this population.

A series of post hoc analyses were completed to further explore significant relationships between study variables. The data set for the post hoc analyses included all useable responses, regardless of age, marital status, or religious identification. The analyses revealed a series of statistically significant relationships between demographics, instrument scores, and responses on particular item groupings. One of the regression equations generated by the post hoc analyses indicated a predictable relationship between a subgroup of items from the Change Index (i.e., the religious and political value items) and an individual's degree of orthodoxy. The relevance of regular and post hoc analyses is explored in Chapter V.

CHAPTER V DISCUSSION

The primary objective of this study was to explore the relationships between the degree of religious orthodoxy; the degree of connectedness within an individual's construct hierarchy system; and, the degree of openness to second-order change among young, single, Christian, undergraduate college students. The goal of the study was the development of a statistical model which would enable a counseling practitioner to predict openness to second-order change from understanding a client's construct system structure and their degree of orthodoxy. The professional literature regarding these variables predicted that individuals are loath to change constructs that are highly connected to their core, identity-defining constructs (Fransella & Bannister, 1977; Hinkle, 1965; Kelly, 1955), and that those with highly connected construct systems have many more seemingly peripheral constructs that are highly connected to the core (Crockett & Meisel, 1974). Those whose religious beliefs are orthodox, by definition, cherish a set of stable, relatively unchanging beliefs (Yannaras, 1992), and would be less willing to change with regards to any constructs connected to those sacred beliefs (Bergin, 1980; Worthington, 1988). Though the planned analyses did not bear out these assumptions in the way they were measured on this particular sample, this study points to interesting theoretical questions regarding the relationship between beliefs and change.

In this final chapter, the researcher discusses the results of each of the four hypotheses and how these results relate to the professional literature regarding religious

orthodoxy, personal constructs, and openness to change. The researcher will present the limitations of this study and offer explanations for the difference between predictions and results. The results of the post hoc analyses will be discussed as well, and the implications of these findings for both theory development and clinical practice will be explored, noting population parameters and limits to generalizability. Finally, the researcher will make recommendations for future study and summarize the discussion of study results.

Discussion of Results

In the first hypothesis the researcher predicted that the nature of an individual's construct system hierarchy would bear a predictable relationship to their religious beliefs. Specifically, it was predicted that different degrees of connectedness between constructs would be significantly related to different degrees of religious orthodoxy. The analysis demonstrated that these variables were not significantly related (i.e., that the correlation between these variables as measured by the Implications of Change grid and the Short Christian Orthodoxy scale (SCO) was not statistically significant). The regression model derived from the responses on these variables is not one that will allow a practitioner to predict the relationship between personal construct hierarchy structure and orthodoxy, as was hoped.

However, the unexpectedly high scores on the orthodoxy measure complicates any conclusions based on this study alone. The mean sample score on the orthodoxy measure was very high ($\mu = 39.678$, with a possible range of 6 - 42) and there was little variance in participant responses ($SD = 3.785$). Nearly all of the responses would be considered

"orthodox," with 88.5% of the responses above 35, and 100% of the responses above 25. Even though the individuals who scored 26 and 28 appeared to be relatively less orthodox, none of the participants scored 24 or under, which marks the midpoint between the conservative and liberal ends of the scale. A much larger sample (i.e., with $N = 300$ or more) has a greater chance of discerning relationships between variables when the variability of scores is so limited (K. H. Phlegar, personal communication, February 8, 1997). Yet, when a sample of 60 participants drawn from two separate universities results in a score that is so uniformly conservative, there is reason to question the applicability of the instrument to the construct in question.

This study was conducted in Charleston, South Carolina, which is a religiously conservative area. However, the universities chosen for this study draw students from regions outside of the local area, as do the Air Force and Navy bases located in Charleston. This influx of diversity, and a historical tolerance of differing beliefs, has made Charleston relatively less conservative than the majority of South Carolina. The classes solicited for participation were social science classes: specifically, general psychology, child development, abnormal psychology, and methods of psychology. Research supports the fact that social scientists are more religiously liberal than the rest of the population, rather than more conservative (Anderson & Worthen, 1997; Butler, 1990). Therefore, both of the nature of Charleston and of psychology students indicated that the resultant sample would contain individuals espousing liberal religious beliefs.

The key to the overrepresentation of highly orthodox scores may be due to the orthodoxy measure itself. It has been suggested (D. Miller and P. A. D. Sherrard, personal communication, March 31, 1997) that there may be an important theoretical

distinction between an individual's willingness to accept as true a set of "orthodox" tenets of Christian faith, and their practical application of religious beliefs in a way that can be described as a "vigorous preservation of a consecrated practice" which is "faithful to the original and authentic formulation of a teaching" (Yannaras, 1992, p. 85). In other words, one could accept the basic beliefs of the Christian faith (e.g., that Jesus was the divine son of God, and that he arose from the dead) and still approach the *living* of their faith in a way that was liberal and non-traditional.

The Short Christian Orthodoxy scale (SCO) was explicitly chosen because of its psychometric soundness (Hunsberger, 1989) and the fact that the items were representative of the beliefs of a broad variety of denominations, rather than one in particular. The items for the SCO were taken directly from the Nicene creed, a set of Christian beliefs that is subscribed to, at least in some form, by a wide variety of Christian denominations. It is likely that even liberal Christians, such as Episcopalians, Presbyterians, and Methodists (Kiecolt & Nelson, 1988; Petersen, 1988), will subscribe to the tenets of the Nicene creed, and hence score highly orthodox on the SCO. Scores on the SCO are highly predictive of other religious behaviors (Hunsberger, 1989), but do not seem to measure or illuminate liberal Christian beliefs as effectively. The only research cited which discusses low (i.e., less orthodox) scores on the SCO or the Christian Orthodoxy scale (CO) was research done with apostates, or those who have turned away from the faith. The apostates can be expected to believe and behave differently than liberal Christians, and the reliability and validity measures on this sample were markedly lower than on the more orthodox samples.

Religious orthodoxy, as measured by the SCO, did not bear a significant relationship to either construct hierarchy structure connectedness or to openness to second-order change. As noted, this may be due to the nature of the orthodoxy measure itself. However, another possible theoretical explanation for this lies in the work of Batson (1971, 1982), Goldsmith (1986, 1991) and their colleagues. Batson took issue with Allport and Ross's original Religious Orientation scale (1967) because it seemed to neglect the religiously "mature" characteristics of tentativeness and openness to change. Batson and Ventis (1982) saw Allport's "intrinsic" as inflexible and dogmatic, and posited a new religious orientation, called "questing," to describe the experience of religious individuals who are not averse to change. Goldsmith and his colleagues (1986, 1991) proposed that highly religious, mature Christians are both intrinsic *and* questing, meaning that they hold their religious values as central to their existence *and* that they are open to questioning them as life demands.

The orthodoxy measure must be reevaluated before further use. However, the highly orthodox scores demonstrated by this sample may offer support for the reality of these theoretical categories. This sample can be statistically described as a pool of highly orthodox individuals who vary on their construct connectedness and their openness to second-order change. Both Allport's (1967) "intrinsic" individuals and Goldsmith's (1986, 1991) "questing intrinsic" are religiously orthodox, yet they differ on their attitude toward change (i.e., Batson's questing dimension). The fact that the entire sample was highly orthodox and yet varied on connectedness and openness to change variables could indicate that the sample contained both "intrinsic" and "questing intrinsic." Although the instruments used in this study did not explain the variance on

this sample, inclusion of a different instrument, such as Batson's Religious Life Inventory (1982), might begin to more clearly reveal the source of variance.

The researcher also expected to find a predictable relationship between the degree of connectedness within an individual's construct hierarchy structure and their preference for second-order change (Hypothesis II), between an individual's degree of religious orthodoxy and their preference for second-order change (Hypothesis III), and between both an individual's degree of connectedness within their construct hierarchy structure and their degree of religious orthodoxy, and their preference for second-order change (Hypothesis IV). Although the research literature gives support for the existence of a predictable relationship among these variables, this study did not bear that out. None of the relationships were statistically significant, and the regression models did not allow for prediction, as was hoped

Limitations

Understanding the limitations to this particular study design is very relevant to future efforts to explore and predict the relationship between religious beliefs and change. The following items include possible theoretical and methodological explanations for the study results:

1. The overrepresentation of orthodox scores on the measure of orthodoxy limits the ability of this study to explore the variation present in the chosen population. (See discussion above.)
2. The Change Index is a new research instrument, with this being the first administration within a research context. Construct validity was established before administration through the use of a panel of experts, and the tool was piloted to refine the

method of administration and to discern ease of participation. However, these procedures do not guarantee the absence of psychometric problems.

3. The small number of items on the Change Index which specifically address second-order change opportunities (i.e., ten) limits the instrument's ability to adequately explore this variable. There are twenty items overall, but only half of them are directly related to second-order change, and hence only those were included for data analysis. An instrument with a larger pool of items specifically targeted at the dimension of second-order change could increase the instrument's sensitivity to the variables of concern.

4. The age and stage of life of the chosen population may have had a large impact on the results of this study. The age and academic level was purposefully defined to limit the effects of educational level, developmental level, and cohort effect on the outcome of the study. However, the developmental stage of the participants chosen may have had a significant impact on the results of the study. Individuals between the age of 18 and 25 are at a very tentative stage of identity and value development (Crain, 1985; Siegler, 1986), especially those in college, where value and identity closure is inhibited through exposure to new values, theories, and beliefs. Individuals in this stage of development are potentially less connected and more open to change, regardless of the nature of their religious beliefs or their degree of orthodoxy.

5. Several instrument packets were not completed correctly and were consequently not included in the study results. Individuals are known to vary in test taking ability and tendency toward compliance, and completing the Implications of Change grid is a long, somewhat complicated process. Instructions were clearly and carefully explained, but the length and level of complexity may have influenced some test takers' responses. A

participant's incorrect or incomplete understanding of this instrument could greatly affect that participant's overall score.

6. Some participants may have been reluctant to disclose their views about religion or their own particular values. Religious values are commonly considered to be private, and often not discussed except among close friends. There may have been some reluctance, despite confidentiality, to discuss such personal issues. Another complication would be any tendency to "fake good." Individuals could be aware of the socially approved response, and choose that response without regard for their own values. Either of these common biases could influence the following: a participant's choice of constructs or honesty regarding implications, as expressed on the Implications of Change grid; their honesty regarding their openness to change, as expressed on the Change Index; or, their honesty regarding their religious beliefs, as expressed on the Short Christian Orthodoxy scale.

In summary, although the data analysis of participant responses did not support the hypotheses as measured on this sample, there are theoretical and methodological explanations for the disparity between predictions and results. These possible explanations include overrepresentation of orthodox scores on the measure of religious orthodoxy, the potential psychometric shortcomings of the Change Index, the probable influence of the developmental stage of undergraduate college students between the ages of 18 and 25, the abstract nature and complexity of the Implications of Change grid, and the common tendency to withhold beliefs or "fake good" when addressing cherished values with an unfamiliar person (i.e., the researcher). These and other issues may have influenced participant responses and, hence, the results of data analyses.

Post Hoc Analyses

The results of the post-hoc analyses seem to indicate that the degree of religious orthodoxy, as measured by the Short Christian Orthodoxy scale, may increase with age. If that is true and reflected in different samples of research participants, than varying age will not serve to increase the range of orthodoxy, as measured by the Short Christian Orthodoxy scale, in a way that allows for thorough exploration of the variable. Age, however, may bear a predictable relationship to orthodoxy, and in future research should consequently be either prevented from influencing targeted variables or included in the study as a relevant predictor variable.

The most relevant relationship indicated through the post hoc analysis may be the relationship between orthodoxy and the total score for the religious and political value items on the Change Index. Although the correlation is not a strong one, there is a clear negative relationship between orthodoxy and tendency to change with regards to religious and political values. This relationship is reflected in the model generated by the regression analysis, as well. This is theoretically sound, and future refinement of the Change Index should consider the importance of these items. However, the assumptions of the researcher, based on relevant theory and research, was that this negative relationship would generalize from religious values to other, seemingly unrelated values for those with highly connected construct systems. Therefore, the most relevant relationships would be between orthodoxy and construct connectedness and the second-order change items that are not religious in nature.

Implications

Findings such as these indicate a need to revise the chosen methodology and reevaluate the researcher's underlying assumptions. However, the fact that religious beliefs are a valid and timely topic of inquiry within the social sciences is evident. Although psychologists, counselors, and other mental health professionals may be less inclined toward conservative, traditional beliefs (Bergin, 1991; Bergin & Jensen, 1990; Butler, 1990), and uncomfortable when addressing such beliefs (Butler, 1990), more and more it will become incumbent upon the psychological experts to be knowledgeable and conversant regarding the religious beliefs of others (Anderson & Worthen, 1997; Bergin, 1980; Bergin & Jensen, 1990; Butler, 1990; Hall et al., 1994; Sorenson, 1994; Weaver et al., 1997; Worthington, 1994).

Apparently, marriage and family therapists are, as a group, more inclined toward traditional beliefs and practices of Christian religion than most counseling professionals (Jensen & Bergin, 1988; Weaver et al., 1997). This relative comfort and shared experience regarding religious beliefs can be of utmost value in bridging the historic gap between psychology and theology. Ross (1993) proposes that marriage and family therapists may be uniquely positioned to develop linkages with the religious community because of this shared value. Religious clergy spend a great deal of time counseling couples and families, and a collaborative relationship between marriage and family therapists and clergy is an important first step to sharing information between disciplines and broadening the scope of relevant theory concerning religious beliefs (Weaver et al., 1997).

There also seems to be a great need for further training regarding religious issues in secular counselor training programs. A survey of 409 clinical psychologists revealed that only 5% had gained any religious training in their professional education (Shafranske & Malony, 1990). Weaver and colleagues (1997) point out that to ignore a social phenomenon as wide spread as religion and spirituality is to devalue a significant part of cultural life and ethical experience. It seems imperative to incorporate training regarding the impact of Christian and other religious values in counselor education, as is done with other aspects of race and culture.

The implications of this study on further research will depend on refinement of the methodology to allow for more powerful statistical exploration. Allport's (1967) original categories of intrinsic and extrinsic religious orientations, along with Batson and Ventis's (1982) later addition of the questing dimension, have influenced many later conceptualizations of religious experience. The fact that, in this study, a participant's degree of religious orthodoxy did not reliably predict their construct hierarchy connectedness or their openness to second-order change supports the validity of Goldsmith and Hansen's (1991) finding: that there exists intrinsically oriented Christians that are reticent to change, as well as those who are fundamentally open to the prospect of change (i.e., "questing intrinsics"). Goldsmith and Hansen (1991) found that many of the highly religious Christians in their sample were both intrinsic *and* questing. Further research should explore the differential nature of these orientations through incorporation of the Religious Life Inventory (Batson & Ventis, 1982) into this study's instrument packet.

Another substantial implication of the findings of this study is the description of a highly orthodox population in the colleges of the Charleston area. It can not necessarily be inferred that individuals outside of the colleges are highly orthodox, or that colleges outside of the Charleston metropolitan area are highly orthodox. However, both of these are likely, and, if the high degree of orthodoxy was borne out after reevaluation of the orthodoxy measure, there would be far reaching implications for research, counselor training, and the practice of counseling in the Charleston area. If a full 88.5% of the population is highly orthodox, and 100% of the population is at least moderately orthodox (as was found in this study), the importance of becoming proficient at handling traditional, orthodox religious beliefs seems imperative. Success in counseling largely depends on the counselor's ability to "construe the constructs" of the client (Kelly, 1955), demanding a knowledge of, and sensitivity to, religious concerns.

One way to further this knowledge and expertise is through the development of instruments capable of describing and predicting the impact of religious beliefs and constructs. The Implications of Change grid seems to be a powerful tool for exploring these and other value-related issues, and professionals support the further use and development of this personal construct grid as a tool for research and counseling (Dempsey & Neimeyer, 1995). The Change Index, however, may benefit from further research regarding its psychometric properties and comparison to other, more established tools for measuring change. It seems to be worth further exploration, as it is the only effort thus far at creating an instrument which measures and discerns tendency toward first- and second-order change (Lyddon, 1992; Lyddon & Alford, 1993). The measure of orthodoxy must be reconsidered as well, with attention to the practical difference between

acceptance of a common creed and a conservative application of beliefs to every day life issues.

The generalizability of the results of this study should be conducted with caution. The limitations of this particular study's design included the following: the exclusive use of higher level academic institutions from which to draw the sample, the purposefully limited range of ages included in the sample, and the sole use of volunteers as study participants.

Exclusive use of colleges and universities from which to draw a research sample limits participants to those individuals appropriate for belonging to the particular institution. In this case, that means students who meet the requirements for admission to undergraduate college studies, but who do not currently meet the requirements for engaging in postbaccalaureate studies. College level students represent a population more educated than the average American citizen, and obviously less than those who have gone on to further study. This intentionally narrows the target population to control for the influence of educational level on research results. The population was also limited according to age (18 - 25) in an effort to control the extraneous influences of cohort effect and differences in responses due to developmental stage. Therefore, generalizability of the study results to other age groups and education levels can not be done without further research.

This study relied on volunteers from the colleges and universities for sample selection. This tends to bias the sample towards those willing to participate in order to improve academic standing through extra credit points, and limits generalizability to those unwilling to volunteer.

This study was intended to begin the process of describing and exploring the personal constructs of highly religious Christians and the implications of the constructs for counseling, and as such focused on limited examples of the variety extant in Christian religions. These examples can serve to represent several of the many religious cultures, assuming that certain religious individuals have similar ways of construing and regulating experience, and that individuals with similar manners of construing tend to choose to group together (Preston, 1987; Preston & Viney, 1986). It can not be assumed, however, that every member of the denominations represented will possess univocal religious beliefs.

Recommendations

The study results and accompanying literature point clearly to a number of beneficial courses of action:

1. Any further study regarding orthodox religious beliefs, personal constructs, and attitudes toward change should endeavor to increase the variability of scores on the measure of orthodoxy. An understanding of the range of orthodoxy found within Christian religions depends on both an instrument which sensitively measures the targeted construct and a sample that adequately represents this diverse population. Therefore, choice of the orthodoxy measure must depend on further exploration of the possible difference between acceptance of a certain belief and an individual's method of applying that belief in *praxis*. Consideration should also be given to the sample selection, ensuring adequate variability on the targeted construct.

2. If this particular study is replicated, the sample size should be much larger to increase the ability of the instruments and data analyses to discern differences and relationships.

3. The number of items contained in the Change Index should be increased so that the item pool for both first-order and second-order change items will be greater. Beyond this, further research should be done on the psychometric properties of the instrument, to include: factor analysis, to discern the validity of the constructs; test-retest and split-half reliability, to establish consistency of participant responses; and, continued sampling of diverse groups, to establish relevant norms for specific populations. Any future modification of the Index should include an increase in the number of second-order change items and a consideration of the statistical relationship between those items which address religious and political value changes and an individual's degree of religious orthodoxy.

4. Inclusion of the Religious Life Inventory (Batson & Ventis, 1982) would enable the researcher to explore the influence of Goldsmith's (1986, 1991) distinction between an intrinsic religious orientation and a questing/intrinsic orientation. The addition of this instrument could help to explain the unpredictable relationship between religious orthodoxy and the variables of construct hierarchy connectedness and openness to second-order change, and potentially extend psychological theory regarding the relationship between religious orientation and the process of change.

5. Use of individuals from a different stage of development might influence the correlations found between independent and dependent variables. One way to explore

this relationship further would be to compare responses according to age, with age or stage of development included as a predictor variable.

6. The directions of the Implications of Change grid must be simplified for greater ease in administration. This problem could be resolved through individual administration of the instrument to allow for clarification of abstract principles and procedures. Individual administration, however, reduces standardization and greatly increases the length of time required to obtain responses from the research sample.

7. The study participants may be reassured if the administrator emphasizes confidentiality, thereby reducing the temptation to "fake good" when considering cherished beliefs and values. Another option to reduce the risk of dishonest responses would be to administer a social desirability scale to help eliminate those who "fake good" from the resultant sample.

The clearest recommendation seems to be for increasing research efforts regarding the impact of religious beliefs on the process of change. Whether the population of concern is made up almost completely of religiously orthodox Christians or of a balance between more orthodox and less orthodox Christians, the great need exists to understand the impact of these beliefs more fully and how the counselor can address them to the greatest benefit of all.

APPENDIX A

IMPLICATIONS OF CHANGE GRID

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IMPLICATIONS OF CHANGE GRID

Instructions (read aloud by test administrator)

BEFORE ADMINISTRATION: the administrator should draw a portion of a Implications of Change grid and several numbered line pairs, like those labeled “TEN MOST IMPORTANT PERSONAL CHARACTERISTICS,” on a chalk board or dry erase board in plain view of all research participants. These will be used at a later time to demonstrate test taking procedures.

Please direct your attention to the Implications of Change grid. Do not put your name on the instrument: all responses are confidential. Select a number of at least four digits that you will remember, and place it in the top right hand corner of the cover sheet. This will enable me to give you feedback on your responses in the future, if you request that.

The Implications of Change grid is divided into three sections. In each of the sections you will be asked to consider your own personality characteristics and how these characteristics relate to one another. It is important that you choose characteristics that are personally significant to you. Each person’s choice of characteristics will be different, and none should be considered as “right” or “wrong.” The most important consideration should be their personal value or significance.

Section I

Turn to the first page, which contains the words "POSITIVE PERSONAL QUALITIES/OPPOSITES" and lines numbered one through twenty. Think about your personality characteristics, including moral, social, emotional, ethical, and psychological dimensions. In the left hand column, list twenty significant characteristics that describe you: ten positive characteristics (or personal strengths) and ten negative characteristics (or personal weaknesses). I'll give you ten minutes to complete this list.

Now that you have completed this list, go back and complete the right hand column by supplying the word that you consider to be the opposite of the word in the left hand column. For example, if one of your left hand column characteristics was "intelligent," write what you consider to be the opposite of this in the right hand column (for example, "stupid," or "uneducated," or "slow"). Try to choose a word that describes what you would be if you were the opposite of how you are now, rather than trying to choose the best dictionary opposite. I'll give you five minutes to complete this column.

Section II

Using the list that you have generated, choose the ten most important or significant characteristics. These characteristics can be either positive or negative, but should be the ones that best describe your personality. When you have selected the ten most important characteristics, copy them on the list on the following page. The word in the left column should describe the way you are now, and the word in the right column will be its opposite. I'll give you five minutes to choose and copy the word pairs.

(When the five minutes is over, the researcher should fill in the list of “TEN MOST IMPORTANT PERSONAL CHARACTERISTICS” with three word pairs, as follows:

1.	responsible	/	irresponsible
2.	kind	/	cruel
3.	patient	/	impatient

These word pairs, only placed on the board after the participants have chosen their own, will serve as examples for demonstration.)

Section III

Now, you should have a list of your ten most important characteristics and their opposites. (Hold up blank sample instrument and point to the correct section.) I’m going to both describe and demonstrate how to complete the numbered grid below.

Look at the list you have generated of your ten most important personal characteristics. Consider characteristic #1 and its opposite. If you were to change the way you are now from one of those characteristics to its opposite, how would it affect your standing on the other nine pairs of characteristics? In other words, if you were to wake up tomorrow morning and find that you are best described by a characteristic that is the opposite of how you are today, would that necessarily mean you would also change with regard to characteristic #2? Or characteristic #3? And, so forth.

In the grid provided, indicate the effects of these imagined changes by either a “+” (plus sign) or a “-” (minus sign). (Administrator should demonstrate this portion using the word pairs on the board and fill in pluses and minuses as they demonstrate.) Start in the first row under number two (#2). If a change from your present state to its opposite would also require you to change on characteristic pair #2, place a plus sign in the box. If

such a change would have no effect on pair #2, place a minus sign in the box. Proceed this way from left to right until you have considered all of the other pairs.

Then begin with word pair #2 in the next row, starting in the box under #1. Would a change on characteristic #2 require a change on characteristic #1? Characteristic #3? Characteristic #4? And, so forth. Complete the grid in this way by comparing all of the pairs and indicating which would influence others by placing plus signs in the appropriate boxes.

When you have completed the grid, you may go on to the other instruments. These instruments have directions included, and are self-explanatory. Feel free to ask questions if anything is unclear. You may bring the instrument packet to me when its complete. **(This last paragraph is only to be used when administering the Implications of Change grid with the other instruments used in this study. Otherwise, instructions would end with the prior paragraph, or go on to specify directions for the participants to follow after completion of the instrument.)**

Positive Personal Qualities /**Opposites**

1. _____ / _____
2. _____ / _____
3. _____ / _____
4. _____ / _____
5. _____ / _____
6. _____ / _____
7. _____ / _____
8. _____ / _____
9. _____ / _____
10. _____ / _____

Negative Personal Qualities /**Opposites**

11. _____ / _____
12. _____ / _____
13. _____ / _____
14. _____ / _____
15. _____ / _____
16. _____ / _____
17. _____ / _____
18. _____ / _____
19. _____ / _____
20. _____ / _____

Ten Most Important Personal Characteristics

1. ☐ _____ / _____
2. ☐ _____ / _____
3. ☐ _____ / _____
4. ☐ _____ / _____
5. ☐ _____ / _____
6. ☐ _____ / _____
7. ☐ _____ / _____
8. ☐ _____ / _____
9. ☐ _____ / _____
10. ☐ _____ / _____

	1	2	3	4	5	6	7	8	9	10
1										
2										
3										
4										
5										
6										
7										
8										
9										
10										

APPENDIX B

SHORT CHRISTIAN ORTHODOXY SCALE

APPENDIX B
SHORT CHRISTIAN ORTHODOXY SCALE

THE SHORT CHRISTIAN ORTHODOXY (SCO) SCALE¹

This survey includes a number of statements related to specific religious beliefs. You will probably find that you *agree* with some of the statements, and *disagree* with others, to varying extents. Please mark your opinion on the line to the left of each statement according to the amount of agreement or disagreement by using the following scale:

In the space provided, write down a:

- (-)3 if you *strongly disagree* with the statement
- (-)2 if you *moderately disagree* with the statement
- (-)1 if you *slightly disagree* with the statement

- (+)1 if you *slightly agree* with the statement
- (+)2 if you *moderately agree* with the statement
- (+)3 if you *strongly agree* with the statement

If you feel exactly and precisely *neutral* about an item, write down a "0" in the space provided.

1. _____ Jesus Christ was the divine Son of God.
- 2.* _____ The Bible may be an important book of moral teachings, but it was no more inspired by God than were many other such books in human history.
- 3.* _____ The concept of God is an old superstition this is no longer needed to explain things in the modern era.
4. _____ Through the life, death, and resurrection of Jesus, God provided a way for the forgiveness of people's sins.
- 5.* _____ Despite what many people believe, there is no such thing as a God who is aware of our actions.
6. _____ Jesus was crucified, died, and was buried but on the third day He arose from the dead.

Note: No response is scored as "0" on the (-3 to +3) response scale for each item. It is suggested that a participant's data be discarded if they do not answer four or more items. Data can easily be prepared for analysis by rescaling responses such that -3 = 1; -2 = 2; -1 = 3; 0 (or no response) = 4; +1 = 5; +2 = 6; and +3 = 7. The keying of all negatively worded items—indicated above by an asterisk (*)—is reversed so that for all items a low score indicates an unorthodox belief and a high score indicates an orthodox belief. The SCO score is then computed for each participant by summing over the six items. Finally, it is recommended that one or two "buffer items" be inserted before the first item above, so that the participants will feel comfortable with both the content of the survey and its format before completing the SCO scale. It is suggested that these items be two of the original CO scale items not included in the SCO scale, such as "God exists as: Father, Son, and Holy Spirit" and "Those who feel that God answers prayers are just deceiving themselves" (a reversed item).

¹ The SCO Scale is taken from Hunsberger, 1989. The Scale is printed as Table 1 in his paper.

APPENDIX C
CHANGE INDEX

APPENDIX C

CHANGE INDEX

The following list contains some examples of ways people change. The list is intended to be broad and varied, in order to include both simple and very complex life changes. As you read the list, think about your own life, and ask yourself two questions: 1) is this an area of your life that you would consider changing, and 2) if you did choose to change, how significant would that particular change be?

In each of the following questions, first answer whether or not the example of change is one you would consider or not. A "Yes" answer indicates that you probably would consider changing; a "No" answer indicates that you probably would not consider changing.

Next, if your response is "No," simply go on to the next item. If your response is "Yes," place a check in the next row of boxes to indicate how significant that change would be. The options are: "Insignificant," "Moderately Significant," or "Very Significant."

If the situation presented itself, would you consider making the following change?

1. *Acquiring new, but similar job duties at your place of employment.*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Significant <input type="checkbox"/>
---	--	---

2. *Changing some central characteristic of your personality (for example, changing from practical to imaginative, or "happy-go-lucky" to serious-minded).*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

3. *Including new individuals in your current group of friends.*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

4. *Making an effort to do more of the activities that you currently enjoy (for example, hobbies and sports).*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

5. *Changing your religious denomination.*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

6. *Acquiring a new skill (for example, automobile engine repair or public speaking).*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

7. *Changing how emotionally expressive you are with individuals who are important to you (that is, noticeably more or less expressive).*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

8. *Changing your political party or your political beliefs.*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

9. *Finding a new, but similar job or major in the same field.*

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

10. Moving to an unfamiliar, non-English speaking country for an extended period (living as a "native," not with those from your own culture).

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

11. Learning more about your chosen religious denomination or religious beliefs.

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

12. Becoming the opposite of how you are now (for example, becoming more group-oriented or independent).

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

13. Changing what you believe about God (not simply "growing" in your faith).

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

14. Working toward improvements within your chosen political party or political beliefs.

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

15. Practicing a new hobby or sport.

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

16. Beginning to attend a different congregation within your chosen denomination.

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

17. Changing the type of people you choose to be your closest friends.

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

18. Changing your habits (for example, exercise, eating, sleeping, etc.).

☐ Yes ☐ No

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

☐ Yes ☐ No

19. Learning more about your chosen major or field of study.

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

☐ Yes ☐ No20. Changing how openly you communicate with your family (that is, communicating much more or much less).

Insignificant <input type="checkbox"/>	Moderately Significant <input type="checkbox"/>	Very Significant <input type="checkbox"/>
---	--	--

APPENDIX D
DEMOGRAPHICS QUESTIONNAIRE

Please answer the following questions by filling in the blank or checking the box that most applies to you. If none of the options adequately describes you, check the box labeled "Other" and indicate a more appropriate description.

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APPENDIX E

APPROVAL OF HUMAN SUBJECTS COMMITTEE

APPENDIX E:
APPROVAL OF HUMAN SUBJECTS COMMITTEE



UNIVERSITY OF
FLORIDA

Institutional Review Board

114 Psychology Bldg.
PO Box 112250
Gainesville, FL 32611-2250
Phone: (352) 392-0433
Fax: (352) 392-0433

September 9, 1996

TO: Ms. Laurel Sandberg Semmes
997 Johnny Dodds Blvd, #911
Mt. Pleasant, SC 29464

FROM: C. Michael Levy, Chair,
University of Florida Institutional
Review Board

SUBJECT: Approval of Project # 96.391
Religious beliefs and the implications of change

Funding: Unfunded

I am pleased to advise you that the University of Florida Institutional Review Board has recommended the approval of this project. The Board concluded that participants will not be placed at more than minimal risk in this research. Given your protocol it is essential that you obtain signed documentation of informed consent from each participant. Enclosed is the dated, IRB-approved informed consent to be used when recruiting participants for this research.

If you wish to make any changes in this protocol, you must disclose your plans before you implement them so that the Board can assess their impact on your project. In addition, you must report to the Board any unexpected complications arising from the project which affect your participants.

If you have not completed this project by September 9, 1997, please telephone our office (392-0433) and we will tell you how to obtain a renewal.

It is important that you keep your Department Chair informed about the status of this research.

CML/h2

cc: Vice President for Research
Dr. Ellen Amatea

APPENDIX F
INFORMED CONSENT

APPENDIX F:
INFORMED CONSENT

INFORMED CONSENT FORM

I am interested in studying the relationship between values and individual preferences regarding categories of change. Specifically, I would ask that you devote approximately an hour of your time scheduled to conveniently coordinate with other students at your college or university. During this time you will be asked to complete four questionnaires, two of them regarding values, one regarding types of change, and one that will ask demographic questions, such as age, race, and marital status.

The research project will explore ways for counselors to be helpful to individuals who have different value systems. Because this project should be personally meaningful to you as well, I am willing to give you feedback about your own participation after the study is completed. Your professor has agreed to award extra credit equal to two percent of your final grade as compensation for your participation.

There are no foreseeable risks to participation. All information will be kept confidential to the extent provided by law. Participation is voluntary and you may end your participation in the study at any time without penalty or prejudice. Please feel free to ask any questions that you have. I may be contacted in the future through the University of Florida Department of Education (352-392-0731).

Questions or concerns about participants' rights may be directed to the University of Florida Institutional Review Board office, Box 112250, University of Florida, Gainesville, Florida 32611-2250, (352-392-0433).

I have read the procedure described above. I agree to participate in the procedure and have received a copy of this description.

SIGNATURE OF PARTICIPANT

LAUREL SANDBERG SEMMES, EDS
GRADUATE STUDENT, PRINCIPAL INVESTIGATOR

DATE

Ellen Amatea
ELLEN AMATEA, Ph.D
SUPERVISOR

Approved by the
University of Florida
Institutional Review Board
(IRB 02) for use through

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BIOGRAPHICAL SKETCH

Laurel Sandberg Semmes was born on June 14, 1963, in Fort Collins, Colorado. She graduated from Lincoln High School in Tallahassee, Florida, in 1981. She graduated with honors from the University of Florida in 1987 with a baccalaureate degree in fine arts, specializing in Drawing.

She was admitted to Graduate School at the University of Florida in the Department of Counselor Education in the fall of 1988. She completed masters and specialist degrees in agency, correctional, and developmental counseling in December of 1990, graduating with a GPA of 3.94. Admitted to the doctoral program in the Counselor Education Department in January of 1991, she plans to complete the Doctor of Philosophy degree in May of 1997.

Laurel's specialty within agency, correctional, and developmental counseling has been marriage and family counseling for her masters, specialist and doctoral degrees. At various times during the span of her education, she has maintained a private counseling practice; served as an administrator for a private, nonprofit social service agency; and taught undergraduate psychology as an adjunct professor at Charleston Southern University. After receiving the Doctor of Philosophy degree, she plans to continue both marriage and family counseling and teaching at the college level.

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



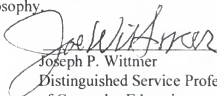
Ellen S. Amatea, Chair
Professor of Counselor Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



Peter A. D. Sherrard
Associate Professor of Counselor
Education

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



Joseph P. Wittmer
Distinguished Service Professor
of Counselor Education

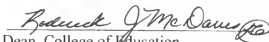
I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Doctor of Philosophy.



David Miller
Professor of Foundations of Education

This dissertation was submitted to the Graduate Faculty of the College of Education and to the Graduate School and was accepted as partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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Dean, College of Education

Dean, Graduate School